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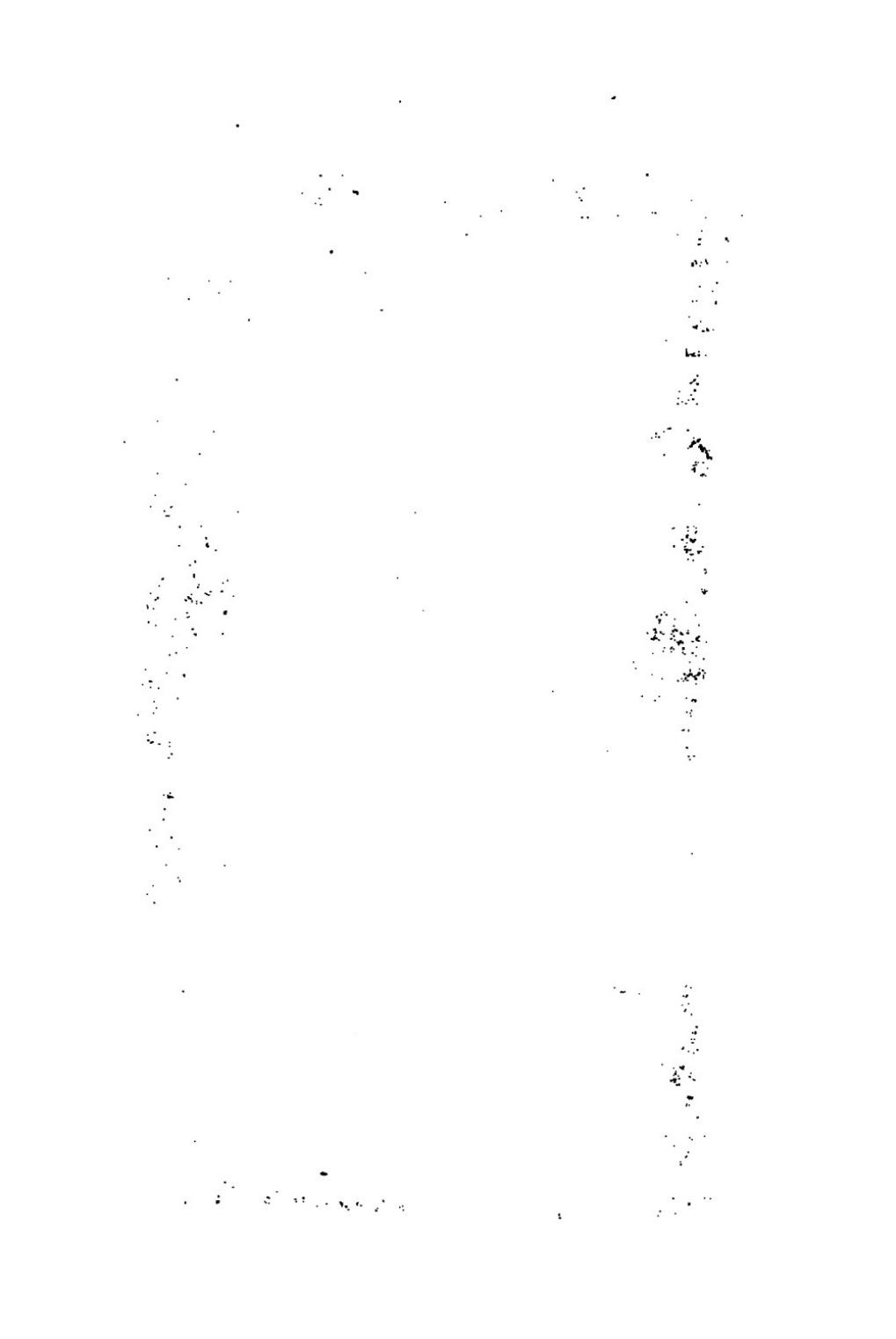
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HEADS OF SERMONS,

Made to Reach

The Hearts of the People.

By

A METHODIST PREACHER.

Now First Printed just as he wrote them, Showing what helped to do the work of Methodism more than Fifty Years ago.

"For the Sermons they heard, if not highly polished, left effects which were as goads, and as nails fastened in a sure place by the hand of the Master of assemblies."—*Late Rev. Wm. Jay, on the Early Methodists.*

L O N D O N :

**JUDD & GLASS, No. 16 Gray's Inn Road,
and 21 Paternoster Row.**

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TO THE
RIGHT REV. THE LORD BISHOP OF LONDON.

My Lord,

I DEDICATE this little Book to your Lordship, chiefly to direct your Lordship's attention to the subject which it is intended to introduce to the notice of the public.

With profound respect,

I am,

Your Lordship's

Faithful servant,

THE EDITOR.

May, 1857.





Table of Contents.

No.			PAGE.
1	Children of God by faith .. .	<i>Gal.</i> iii. 26	1
2	Joy in God	<i>Heb.</i> iii. 18	2
3	Forsaking the fountain .. .	<i>Jer.</i> ii. 13	4
4	Esther's petition .. .	<i>Esth.</i> vii. 3, 4	7
5	The prayer of Jabez .. .	1 <i>Chron.</i> iv. 10	8
6	The one thing needful .. .	<i>Luke</i> x. 42	10
7	Watch and pray .. .	<i>Mark</i> xiv. 38	12
8	Christ's kingdom and glory ..	<i>Dan.</i> vii. 14	17
9	Stedfastness and the crown.. .	<i>Rev.</i> iii. 2	19
10	God's great power .. .	<i>Jer.</i> xxxii. 17	20
11	The choice of Moses .. .	<i>Heb.</i> xi. 24-26	21
12	The difficulty of persuading those who will not hear Moses and the Prophets	<i>Luke</i> xvi. 31	23
13	God the glory of his people ..	<i>Isa.</i> lx. 19	25
14	Christ's coming	<i>Rev.</i> xxii. 20, 21	26
15	Light affliction and the weight of glory	2 <i>Cor.</i> iv. 17	28
16	Christ compared to a rock .. .	<i>Matt.</i> xvi. 18	31
17	Preaching the kingdom of God ..	<i>Luke.</i> iv. 43	33
18	Walking by rule .. .	<i>Gal.</i> vi. 16	35
19	The gospel in power .. .	1 <i>Thes.</i> i. 5	36
20	Christ's friends feasting .. .	<i>Sol. Song</i> v. 1	39
21	Christ's sheep .. .	<i>John</i> x. 27, 28	40

No.		PAGE.
22	Against falling out	<i>Gen. xlvi. 24</i> 43
23	Having light for a little while ..	<i>John xii. 35</i> 46
24	The Rose of Sharon	<i>Cant. ii. 1</i> 49
25	Which way shall we go? ..	<i>2 Kings iii. 8</i> 51
26	The purification of Jerusalem ..	<i>Jer. xiii. 27</i> 53
27	God's unspeakable gift	<i>2 Cor ix. 15</i> 56
28	The Lord a refuge	<i>Psalm xcii. 2</i> 58
29	The ten virgins	<i>Matt. xxv. 1-12</i> 59
30	Watching	<i>Matt. xxv. 13</i> 61
31	A final farewell	<i>2 Cor. xiii. 11</i> 62
32	The path of life	<i>Psalm xvi. 11</i> 64
33	Death	<i>Gen. xxxv. 18</i> 66
34	The Christian's expectation and con- sequent diligence	<i>2 Pet. iii. 14</i> 67
35	The natural man and the things of the Spirit	<i>2 Cor. ii. 14</i> 70
36	The shout of the inhabitants of Zion	<i>Isa. xii. 6</i> 72
37	A good soldier of Jesus Christ ..	<i>2 Tim. ii. 3</i> 74
38	The highway to Heaven	<i>Isa. xxxv. 8</i> 76
39	Grace visible; and, cleaving to the Lord	<i>Acts xi. 23</i> 78
40	Wisdom the principal thing ..	<i>Prov. iv. 7</i> 80
41	Life the result of seeking the Lord	<i>Amos v. 6</i> 82
42	Hope, an anchor	<i>Heb. vi. 19</i> 84
43	Self-denial essential to following Christ	<i>Luke ix. 23</i> 85
44	The deliverance of the righteous from his numerous afflictions ..	<i>Psa. xxxiv. 19</i> 87
45	Diligence necessary to keeping the heart	<i>Prov. iv. 23</i> 88
46	Christ all	<i>Col. iii. 11</i> 90
47	The Redeemed on their way to Zion	<i>Isaiah li. 11</i> 91
48	The joyful children of Zion ..	<i>Psa. cxlix. 2</i> 93
49	They who keep God's command- ments	<i>Rev. xiv. 12</i> 94

Contents.

V

No.			Page
50	A voice from Heaven	<i>Rev. xiv. 13</i>	96
51	Inheriting the promises by following the faithful and patient	<i>Heb. vi. 12</i>	97
52	God not ashamed of his people	<i>Heb. xi. 16</i>	99
53	Apostolic preaching	<i>Col. i. 28</i>	100
54	Christ's ambassadors pleading for reconciliation	<i>2 Cor. v. 20</i>	102
55	Noah's ark, and they that were in it	<i>Gen. vii. 23</i>	103
56	Blessing God for regeneration	<i>1 Pet. i. 3, 4</i>	106
57	Leaving all to follow Christ	<i>Matt. xix. 27</i>	108
58	The extent of the gospel promise	<i>Acts ii. 39</i>	110
59	The liberty of Christ	<i>Gal. v. 1</i>	111
60	The Ancient of days	<i>Dan. vii. 9, 10</i>	113
61	Having Christ's mind	<i>Phil. ii. 5</i>	115
62	Enoch's walking with God	<i>Gen. v. 24</i>	117
63	Christ a King	<i>Luke i. 33</i>	118
64	Man earthly	<i>Jer. xxii. 29</i>	118
65	Bondage and liberty	<i>Isa. lxi. 1</i>	120
66	Christ's intercession	<i>Rom. viii. 34</i>	122
67	The sweetness of godly meditation	<i>Psa. civ. 34</i>	122
68	Heaven without night	<i>Rev. xxi. 25</i>	123
69	Complete sanctification	<i>1 Thess. v. 23</i>	124
70	Isaac a type of Christ	<i>Gen. xxiv. 58</i>	125
71	The heart of the young demanded	<i>Prov. xxiii. 26</i>	127
72	Asking and receiving	<i>Matt. vii. 7</i>	128
73	The Holy Spirit reproofing unbelief	<i>John xvi. 8</i>	129
74	Looking unto Jesus	<i>Heb. xii. 2</i>	130
75	The Lord teaching to profit	<i>Isa. xlviii. 17</i>	131
76	The gospel invitation	<i>Luke xiv. 17</i>	134
77	Heavenly treasure in earthen vessels	<i>2 Cor. iv. 7</i>	136
78	An exhortation to fear	<i>Heb. iv. 1</i>	138
79	The wages of sin and the gift of God	<i>Rom. vi. 25</i>	139
80	The excellency of the knowledge of Christ	<i>Phil. iii. 8</i>	141

No.		PAGE
81	Discouragement because of the way <i>Num. xxi. 4</i>	143
82	God's glory.. <i>2 Cor. iii. 18</i>	144
83	God's people humbling themselves <i>2 Chron. vii. 14</i>	145
84	God with his people everywhere .. <i>Gen. xxviii. 15</i>	146
85	An exhortation against fear .. <i>Gen. xlivi. 23</i>	147
86	The few sheep in the wilderness .. <i>1 Sam. xvii. 28</i>	148
87	A benediction <i>Num. 6. 24</i>	149
88	Man's last journey <i>Job xvi. 22</i>	150
89	Believing on the Son <i>John iii. 36</i>	151
90	Divine help.. <i>1 Sam. vii. 12</i>	153
91	The law and the gospel contrasted. <i>Heb. vii. 19</i>	154
92	God remembering his people .. <i>Isa. xiv. 14-16</i>	154
93	The little foxes <i>Cant. ii. 15</i>	156
94	Working in the day-time <i>John ix. 4</i>	156
95	Time to awake out of sleep .. <i>Rom. xiii. 11</i>	157
96	The Lord God of Elijah invoked.. <i>2 Kings ii. 14</i>	159
97	God's enemies <i>Col. i. 21</i>	160
98	Great grace.. <i>Acts iv. 33</i>	162
99	Christ's church founded upon a rock. <i>Matt. xvi. 18</i>	163
100	The people gathered to Christ .. <i>Gen. xlix. 10</i>	165
101	The day of the blowing of the great trumpet <i>Isa. xxvii. 13</i>	167
102	Fleeing from the wrath to come .. <i>Luke iii. 7</i>	170
103	Repentance and conversion .. <i>Acts iii. 19</i>	173



Preface.

Why did not those dullest of all Editors (otherwise men of considerable ability) the Rev. Dr Redford, of Worcester, and the Rev. John Angell James, of Birmingham, give us the Rev. William Jay's opinions, &c., of the early Methodist *lay-preachers*? We cannot believe there was nothing about them found among his numerous papers. In conversation, the old man was quite at home upon the subject, and would warm up to enthusiasm while talking of them. He told the writer, a few years before his death, they were engaging much of his attention, and that he intended to give them a niche in his autobiography. In his youth, he was their contemporary, and knew many of them; indeed, he lived and laboured in the neighbourhood where some of their chief victories were won. He [would

would particularly notice their originality and power—though “ignorant and unlearned men”—both in scholastic theology and general literature.

In his Autobiography, speaking of the religious character of the early Methodists, Mr. Jay says, “The Sabbath was their delight, and they numbered the days till its arrival. And as to the poor of them—

‘Though pinched with poverty at home,
With sharp afflictions daily fed ;
It made amends, if they could come
To God’s own house for heavenly bread.’

“Nor were these services only pleasing to them “in the performance; they were remembered and “talked over for days and weeks after. *For the sermons they heard, if not highly polished, left effects which were as goads, and as nails fastened in a sure place, by the hand of the Master of assemblies.*

“They also seemed to have more veneration for “the Scriptures; and to peruse them with more “directness, simplicity, and docility,—for the Bible, “as yet, had not been turned into a work of “science, rather than of faith; and of everlasting “criticism, rather than of devotion; nor were [thousands

“thousands of tutors and multitudes of volumes
“found necessary to explain a simple book, de-
“signed for the ‘poor’ and the ‘common people,’
“by the only wise God himself.”

Sermons, which produced these effects, must have had *some* power in them; right or wrong, it is acknowledged by all, they produced a marked and general influence upon the religious life of the nation. We could have wished, in a life of Mr. Jay, accompanied “with reminiscences of some distinguished contemporaries and selections from his correspondence,” a much more extended notice of the remarkable men who preached those sermons; for a part of Mr. Jay’s life was spent amongst them, and he was a man of discriminating observation. We cannot help thinking there are some things yet to be found in his papers upon this subject, which the public would be glad to receive.

A manuscript containing heads of sermons has lately come into our hands, composed, written, and used by one of the early Methodist preachers, who was destitute of education, even of its elementary principles, but “was a popular preacher,” and “the common people heard him gladly.” It appears to have been well used—probably he

[carried

carried it about with him in his pocket, when he went to preach, to refresh his memory. It is a curiosity in its way. The spelling, apparently from necessity, is on the principle which not long since from choice, made its appearance in the *Fonetic Nuz.* We vouch for its authenticity, and here present our readers with a faithful copy, printed *verbatim et literatim*.

If the orthography and arrangement of these "Heads" were done into modern style, they would not look much worse than many of the pretentious volumes of skeletons—very many and very dry—which are sent into the world with the kind intention of helping ministers of the present day in the composition of their sermons.

We shall not attempt to show in what way this publication may be useful, except by saying, there is one subject on which it has a direct bearing—the employment of lay-agency in the diffusion of the Gospel—a question which, at the present time, is exciting great attention in ecclesiastical bodies, and especially in the Church of England.

We wish, therefore, to ask, if sermons of this order, by laymen, helped to do the great work which Methodism accomplished in our land from fifty to one hundred years ago, might not some-

[thing

thing better, and more adapted to our present national circumstances, be produced almost immediately by the hosts of pious and well-informed laymen in the Church of England and other religious bodies, to help in the great work of Evangelization which *demands* attention amidst the masses perfectly indifferent to the Gospel in the metropolis and large cities and towns of the kingdom? Certain we are, such men would have more influence with the masses than

“The things that mount the rostrum with a skip,
“And then skip down again. Pronounce a text,
“Cry ‘hem;’ and reading what they never wrote,
“Just fifteen minutes, huddle up the work,
“And with a well-bred whisper, close the scene.”

It is probable there will be some hesitation on the part of the Bishops and other clergy in the employment of lay agency at the first; but, if they be wise enough to adopt it, they will find the new element perfectly under their control, and that it will prove one of the most powerful auxiliaries of modern times to make the Church a *popular* institution. The Church of England, by neglecting to employ her laymen as preachers, is allowing Dissent to run away with her strength : [and

and what is more, is allowing the multitude to grow up, live, and die, without the Gospel and Christian worship. The working man is neglected by the Church, and is a prey to political demagogues and infidel brawlers, who, by threepenny "Sunday Lectures," fatten upon his destruction.

The Church cannot neglect this subject longer, except at her peril. If the Church ever really be "in danger," it will not be from the assaults of her opponents, but from her own marvellous mistakes and criminal indifference.

What would Wesleyan Methodism have been without its lay-preachers? From the day of their enlistment, it was no longer the Methodist preachers—but their own—concern.

The Welch Calvinistic Methodists could not have conquered the principality, but by laymen and the Gospel.

The Countess of Huntingdon's Connection has turned all its preachers, formerly itinerant, into "stated ministers," and has thereby thrown lay-agency nearly aside, and, by suicidal mismanagement, has well nigh, as a religious body, become extinct.

The Congregationalists—both Independent and
[Baptist

Baptist—are half-starving hundreds of their poorer ministers in country chapels. To effect this, they sink large sums of money annually through their Home Missionary Societies, and neglect lay-agency. If, instead of this, these societies, were to select their best preachers, place them in the larger chapels in populous districts, and give them a band of efficient lay-preachers to circulate around the principal station, what a wonderful change would be produced by their instrumentality! Lay-preachers are employed by the Congregationalists in some places with remarkable success: it would be still greater if “the laymen” were under the control of the minister, and he were to go heartily into the work, and if the *selfish churches* and congregations would allow their minister to preach occasionally, but *regularly*, in the smaller chapels, and would accept the laymen as his substitutes. Do not let us hear any more of their zeal for “the glory of God” and the “good of souls,” if they any longer refuse to do this. To pay a guinea a-year for a well-cushioned seat, drop a pittance into the “quarterly collections,” and pay a few miserable subscriptions to the “missionary” and other societies—to go to chapel once or twice on the Sunday—enjoy a literary repast or a gospel

[feast]

feast—and then stand up and sing, “Were the whole realm of nature mine,” &c., and refuse, positively refuse, either to go or to permit others of their brethren to go and preach to the multitude, just because they will not submit to the self-denial—if, indeed, it be so—of *exchanging the services of their own minister for those of a layman*,—were it not so immensely injurious, would be extremely ludicrous. It is either a piece of religious simpletonism, or a bare-faced imposition. These people’s heads must be very thick, or their hearts are. We are rather inclined to take it as an affair of the head, and that they have need to pray, as we are told one of their members did once, at one of their weekly prayer-meetings, “O “Lord! solomonize our minds.”

“Jethro,” a book written a few years ago, by the Rev. Dr. Campbell, of London, on lay-agency, has something in it, unless we are greatly mistaken, which the Congregationalists would do well to *practise* at once. While that book is extant, Congregationalists will not go wrong for the want of good advice.

But to return to the main question. Will the Church of England organize, under the sanction of the Bishops, an agency of lay-preachers? or

[will

will the Bishops permit Rectors, Vicars, and Curates, at their discretion, to call out laymen to preach ? It would be only returning to what she did four centuries ago. At that time lay-preaching was common in the English Church, so much so that it called forth strong opposition from many of those in power, and an equally strong defence from that weighty man of God, our own Wickliffe. In denouncing those whom he denominates “the worldly clergy,” he says :—

“ They are antichrists forbidding Christian men to know their belief, and to speak of Holy Writ. For they say openly that “ secular men should not intermeddle themselves with the Gospel to “ read it in the mother tongue, but to attend to a holy father’s “ preaching, and do after such in all things. But this is expressly “ against God’s teaching. For God commanded generally to each “ laymen, that he should have God’s commandments before him, “ and teach them to his children. And the wise man biddeth every “ Christian man, that all his telling; be in the commandments of “ God, and that he have them evermore in his mind. And St. Peter “ biddeth us, as Christians, be ready to give a reason for our “ faith and hope to each man that asketh it. And God com-“ mands his priests to preach the Gospel to each man, and the “ reason is, because all men should know it, and rule their life “ according to it.

“ Lord ! why should worldly priests forbid secular men to speak “ of the Gospel, and of God’s commandments, since God giveth them “ great wit of kind, and great desire to know God and love him ?

[For

"For the more goodness they shall know of God, the more they
"shall loye Him ; while worldly priests, from their own ignorance,
"sloth, idleness, and pride, stop Christian men from knowing God,
"and shut up from them the gifts which God hath given to them.
"Since the beginning of the world, none have heard higher craft of
"Antichrist, whereby to destroy Christian men's belief and charity,
"than is this blasphemous heresy—that laymen should not inter-
"meddle with the Gospel."*

The Rev. T. O. Dobbin, a clergyman of the Irish Church, in a little book, entitled "Wesley the Worthy," maintains that John Wesley made the "grand discovery" of lay-preaching, which, he goes on to say, "up to that period," was "a thing unknown." This is simply not true, as the extract just given from Wickliffe proves. The thing was in existence long before ; and, so far as the Methodists are concerned, when "discovered," that remarkable woman, "the Countess of Huntingdon," was the person who made the "discovery." After it was made, the person who at first raised the strongest objection was this same John Wesley himself.

The first example of lay-preaching appears to have been set by a Mr. Bowers. Once after Mr. Whitfield had preached a sermon in Islington

* *Life of Wickliffe*, by Dr. Vaughan, Office of Curates.

[Churchyard

Churchyard, Mr. Bowers got up to address the people. “Charles Wesley entreated him to desist, “but his entreaties were disregarded. Mr. Bowers “preached again in the streets of Oxford, and after “a severe reproof from Charles Wesley, confessed “that he had done wrong, and promised he would “do so no more.”

“Lady Huntingdon, at this time (1739), was a constant attendant at Fetter Lane, and a member of the first Methodist society formed in that place. Having frequently heard Mr. Maxfield pray, “she at length urged him to expound the Scriptures. He was remarkably useful, and excited the astonishment of those who heard him. Her ladyship having heard him several times with pleasure and profit, wrote to Mr. Wesley, in terms of high commendation: “I never mentioned to you that I have seen Maxfield; he is one of the greatest instances of God’s peculiar favour that I know; he is reared from the stones to sit among the princes of his people. “He is my astonishment. *The first time I made him expound*, expecting little from him, I sat over against him, and thought “what a power of God must be with him. His power is quite extraordinary.”

“From expounding to preaching is an easy step. It is certain “Mr. Wesley had not the most distant idea of his attempting to “preach, nor does it appear Mr. Maxfield had any such intention “himself. *Being fervent in spirit and mighty in the Scriptures, he greatly profited the people. Multitudes crowded to hear him*, and “by the increasing of their number and *urgent entreaties of Lady Huntingdon*, he was insensibly led to go further than he at first “designed, and at last began to *preach*. The Lord so blessed his

[word

"word that many were not only deeply awakened and brought to
"repentance, but were also made happy in a consciousness of pardon.
"The Scripture marks of true conversion, inward peace, and power
"to walk in all holiness, evinced a work of God. Mr. Maxfield
"having thus, as some thought, usurped the sacred office without a
"regular call, gave great offence to many ; and however successful
"his preaching, it was represented to Mr. Wesley as an irregularity
"which it required his presence to put a stop to, and he was re-
"quested to hasten to London without delay, in order to arrest the
"evil in its progress. His mother lived at that time in his house
"adjoining the Foundry. Perceiving marks of displeasure in the
"countenance of her son on his arrival, she enquired the cause. He
"warmly replied, '*Thomas Maxfield has turned preacher, I find.*'
"Mrs. Wesley looked at him seriously, and said, 'John, you know
"what my sentiments have been ; you cannot suspect me of favour-
"ing readily any thing of this kind ; but take care what you do with
"respect to that young man, for he is as surely called of God to
"preach as you are. Examine what have been the fruits of his
"preaching, and hear him also yourself.' He heard Mr. Maxfield
"preach, and expresssd at once his satisfaction and his sanction by
"saying, 'It is the Lord ; let Him do what seemeth to Him good.'
"He saw that it was impossible to prevent his followers from
"preaching, and with admirable readiness resolved to lead the
"stream which it was beyond his power to turn."*

So much for the introduction of lay-preaching among the early Methodists.

The chief difficulty in recommencing the practice in the Church of England now, is supposed

* *Life and Times of the Countess of Huntingdon*, vol. 1, p. 32.

to lie in the 23rd of “the Thirty-nine Articles”—“of ministering in the congregation.” This affirms :—

“It is not lawful for any man to take upon him the office of “publick preaching, or ministering Sacraments in the congregation, “before he be lawfully called and sent to execute the same. And “those we ought to judge lawfully called and sent, which be chosen “and called to this work by men who have publick authority given “unto them in the congregation, to call and send ministers into the “Lord’s vineyard.”

If the objection to lay-preaching be grounded upon this article, there are two answers to it. First, the article itself gives power to those “who have publick authority given unto them in the congregation,” viz., the Bishops, to call whom they please to the office of “public preaching”—the thing is left to the judgment of the Bishops ; and secondly, the article refers to “ministering in the congregation,” that is, the public assembly in the consecrated church. It does not preclude the Bishops from sending, if they please, laymen to preach in the streets, fields, or “private houses.” This last point is urged by “A Member of the University of Cambridge,” in a *brochure* asking the question, “Should Laymen Preach ?” He urges that “the Church of England, by her silence [respecting

respecting those who are *out* of the congregation, plainly recognized the voluntary efforts of laymen among such. And this is confirmed by the fact that, at the Hampton Court Conference, of 1603, an attempt was made to procure the omission of the words ‘*in the congregation*, as implying a liberty to preach *out* of the congregation without a lawful call;’ but, as we see, the words were retained. (See Key’s Lectures on Divinity, vol. ii., 3rd ed., p. 431.)”

If the Bishops are disposed to take this view of the question, it would be life from the dead for the Established Church. If they are not so disposed, the best way would be for some godly clergyman, say in London, to try the question, in a friendly way, by calling laymen to preach in his parish, and, if it be objected to, to appeal to the constituted ecclesiastical authorities.

We do not think the Bishop of London would object. His Lordship, we *know*, is a preacher of the first order, and appears to be “the right man in the right place”—fully alive to the overwhelming responsibilities of his important office, and the necessities of the metropolis, and fully bent upon doing his best to meet them. It would be a great blessing to London, and to the kingdom, if his

[Lordship

Lordship would originate some wise plan by which due order should be preserved in the Church, and, at the same time, her laymen sent forth to preach the gospel to the multitudes who now care nothing about it.

Since writing the above, we are rejoiced to find that the Bishop of London has permitted ministers of the Church of England to preach in Exeter Hall—an unconsecrated building!—and further, has defended it, in his place in the House of Lords, by saying,—

“ I believe that those who are conducting these meetings have “ most earnestly at heart the welfare of the labouring classes of “ this country, and there is every reason to hope that by bringing “ those classes where they will hear the word of God, and the “ sacred services of the church in such places as these, it will ulti- “ mately make them—what they are not—habitual worshipers “ within the walls of our church.”

The Archbishop of Canterbury most nobly came to the help of his brother of London, and asked—

“ Whether it would be wise, even were it possible, to check “ these innovations? He could not imagine that any greater re- “ proach or disparagement could be cast upon the church than to “ suppose it was incapable of accommodating itself to the changing “ necessities of the age.”



Gen. Chap 3 v 26: For ye are all the Children of God by Faith in Christ Jesus

1 head See the folling pertecler from the text
and 1 I may Show what hit is to be a
1 Child of god & 1 hit is to be begot by
2 him 2 to beare is immig & Liknees 3 to
4 be governed & Rueld by him 4 to be
found abedent & Submessef in all thinges
5 he Commandes 5 to be found faithfull in
the dischearge of hevery dutey & Com-
mand

2 head I may Show how we are made the Chil-
dren of God See 1 we beleve we are not
2 the Children of god 2 we beleve that
we must becom the Children of god hor
3 dey 3 we must be made sensabel we can
4 make hos the Children of god & 4 we
must beleve that Christ is willing to make
5 os the Children of god & 5 we must
believe that he is Reddey to do it know

6 for hos & 6 we must beleve that he
Came for that very heand to make hos
7 the Children of God & 7 So Shall hit be
don unto hos according to hour faith in
Christ jeuses

3 head I may Show the Bennefetes & Blessengs
arising from bing the Children of god in
1 Christ jeuses & see 1 Bennefete is to
2 worship in gods house 2 is to heare is
3 4 word 3 to feast att is tabel 4 to drink
5 of is wine 5 to be Cloethed by him &
6 6 to be a pertearker of hevery good from
7 him that we want & 7 the Blessin ..
8 9 & 8 of joy & 9 of a Rich porshon
10 hearafter thinges & 10 of a
Rich inheiretance herafter a kingdom &
Crowen of Glory

*Habakkuk Chap 3 v 18: Yet I will Rejoice in the
Lord I will Joy in the God of my Salvation*

the profet in this Chap hath un Shaken
Confednce in the god of is Salvation in
the thote of the most affecting Sikem-

[stances

stances for all tho god ware to affect im
in the Clossest & nerest manner emagnable
as in the wit he will Rejoyese in the
god of is Salvation See the foling obsear-
vations from the abov

- 1 head 1 text & 1 the profet Sath the god he
acnouleges im So to bee the Eternal god
2 3 2 the all pouerfull god 3 the all wise god
4 5 4 the Loving god & 5 the faithfull god
6 6 the true god
-

- 2 head the profet Saith this god is my Salveation
1 2 see 1 from death to Life 2 from Re-
3 belon to Obeadence 3 from Captevetey
4 to Liberty 4 from Sin to Rightousness
5 5 from the imige of the devel to the imige
6 of god 6 from all my Spiritule Enemeys
7 & 7 att Last from all my henemeys
wheder Spiritle hor temperal
-

- 3 head the profet Saith I will Rejoyes in the
Lord I will joy in the god of my Sal-
vation in the midest of my affecting
1 Sirkemstances of Life see 1 for god is
[mine]

2 3 mine 2 for I ham is 3 for god remanes
 the Same to day as yesterday and for
 4 hever 4 for he is my joy my Life my
 5 all 5 I will Rejoyse in ope of the glorey
 of god

theare is 4 things to Bee observed from
 1 the text ferder see 1 the subject a be-
 2 3 lever 2 the object god 3 the natuer of
 4 the joy it Self 4 the Season
 namley all wayes rejoysse Ever mor

*Jeremiah Chap 2 v 13: For my peopel have Com-
 mited Evils: theay have forsaken me the Foun-
 tain of living watres*

1 head theay weare gods peopel the Lord saith
 1 2 so see 1 he made them 2 he persearved
 3 4 them 3 he Redemed them 4 he Set is
 5 Love oupon them 5 & touke them for
 6 is houn & 6 he Rought marikels in them
 7 & a mong them & 7 he gave them maney
 8 privilges & Blesings & 8 he put them in
 pesshon of the Land of Cannan

[2 head

- 2 head** God whas a founton unto his pepel see
the metterfeor youesd by the Lord he
 1 Coles im Self a funton see 1 a funton
his the ead of all Rivers so his god the
 2 founton head of all good 2 a funton is
allweayes flowing so is the good ness of
 3 god 3 a funton is for peopel to wash in
so is the funton of gods greace for pour
 4 seners to wash in & be Cleen 4 a funton
is yousful for travlers to drank hat so is
god a yousful funton for is Children in
 5 ther travel to heaven to drank hat 5 a
funton is open & free to all So is the
 6 funton of gods grace 6 god is to is peple
 7 a Swet founton 7 a Chiringer founton
 8 9 8 a Stringthening funton 9 a plesent
 10 funton 10 a never faling funton of all
good
-

- 3 head** the Compleant a ganest them from god
they have Left me the founton of Living
waters & youed for them Selves Seast-
reons & Broken ones that Can hold no
 1 water see 1 Seastreon was theare turn-
 2 ing to worshop hoder gods 2 their hi-
doletrey in Sackerfising with the aboma-

[nashon

3 nation of the heathan 3 Seastreon was
their ounlofoul delights & plesheirs for
4 biden by the Lord 4 their Strong Noshons
of & deferant opeinens Con-
5 saning his & 5 the water: The did
..... for hit was the thick
6 water of Serculitey & 6 the impueire
7 water of delight 7 the bitter waters of
8 pleshours & 8 the dedley waters of sin
& all that Contuney to drink ther of will
deay

4 head 1 the 2 hevels of gods peopel 1 they
Leave im the funton of all good has in the
2 seckend head discribed the 2 hevel is
they yoned for them Selves broken Seas-
treons that Can hold no water has in the
3 theard head discribed 3 the bead Con-
ceuince of all Such for he will be ashamed
4 5 of them 4 he will dispise them 5 he
6 will for Sake them 6 he will Consume
7 and dam them 7 o then tern tern to
deay the Lord is wit a founton

Esther Chap 7 v 3 & 4: If I have found Favour in thy Sight O king and if it please the Let my life be given me at my petition & my pepel at my request &c.

1 head 1 2 1 whe are Told I & my peple 2 to
be distroyd for we are apointed for dis-
3 truction by the divel 3 to be Slane by
him for he by is wicked divisesous &
4 stratigems he in tendes to Slay hos 4 &
hif so we shall perishe for never & we are
in danger and sensable of it

2 head 1 the petshon 1 o king o Lord hif it
pleaseeth Leet my Life be given me Save
2 me a Siner Condemnd to deay 2 o Lord
3 revers the sentnce a ganest me 3 give
4 me an aquetnce & set me fre 4 Leet me
be deleverd from the danger a proaching
5 5 & not onley' me but my people my
father & mother & Brothers & Sesters &
our kindred & nibours & all the world

3 head howw are we to perteshon god in oder to
1 be hansered 1 obsearve it must be in the
2 name of Christ 2 perteshon sinserley
[3 fervently]

3 4 3 fervently 4 Constntley hor peservenely
5 6 5 in faith & 6 by the help of the Sperit

4 head 4 the faver found & perteshon granted see
the incorigment we may take from heaster
finding faver in the Ehyes of the king so
1 hit Shall be granted the 1 Ester Came
to a proud & pashenet man we to kind
2 & Loveng god 2 Ester Came to a hard
harted man we to a god of Compeashon
3 3 Esther was not Coled we are Coled
4 4 Esther had not the golden Septer held
hout wen She went but mercey his held
5 hout to hos 5 Easter had No frend we
have an hadveceate & frend namely
6 Christ 6 Esther got hor harts dessihors
& hor peoples Lives Speard and So Shal
you god grant it to day amen

1 *Chronicles Chap 4 v 10: And Jabez Called on
the God of Israel Saing Oh that thou wouldest
Bles me indeed &c*

1 head the ground hor in duesment to preayer
1 see 1 a Sens of our danger as peter &
2 jayeler & others 2 a disire to a ceapeit
3 4 3 the want of faith & 4 the want of
[astebleshing]

5 astebleshing grace 5 the want of puer-
 6 itey of hart 6 the want of Conkring
 grace & over Coming pouer

2 head the peteshon hit Self hor the Nature of
 1 prayer see 1 is with hor with hout
 2 wordes 2 for hit is a Louking to him
 3 4 3 a Coming to him 4 a Longing for him
 5 6 5 a pore for the injoyment of im 6 a
 7 deaying with hout him 7 o that thou
 woldest Bless me in ded and that know

3 head 3 the object of our preayer is god for he
 honley Can redres our grevences and
 1 Supley our wantes see 1 for he knows
 2 them wedder we speake hor not 2 he
 3 harkens to and know our disire 3 he is
 4 Readey to geve wat we want 4 he will
 Bless them that Call oupon him

4 head 4 the Blessing attending Preayer for god
 1 Granted im is Request see 1 whey god
 did grant im is request for is oun oner
 2 3 2 for the fulfelinent of is word 3 becose
 4 hit was for the pouer Creators good 4 to
 5 Reconsile him to is Condeshon 5 and
 [Settesfeyes]

6 Settesfeyes his diseries 6 for god will
grant ous our requests in time & in a
ternatey

St Luke Chap 10 v 42: But One Thing Needfull

head 1 what is not the one thing Needfull see 1
 2 3 Negetfley not helth 2 not wisdom 3 not
 4 5 6 Riches 4 not buetey 5 not Strigth 6 not
 7 8 honers & 7 not pleshers 8 not munney
 9 10 9 not Nutral & acquired Abeliates 10 not
 11 a perfeshon and out Side Relegeon 11 not
 12 attending all the ordences of god 12
 Nitheir his it being a mongst aney Com-
 munetey with the most Stricest obsar-
 vence of all the Rules a mongst them

2 head 2 I may Show posetfley wat the one thing
 1 Needfull is & see 1 hit is a sens of sin
 2 2 to feel the guilt of Sin Lay heavey
 3 oupon me 3 a hatered to all a perences
 4 of hevel 4 to be delevered and saved
 5 from hit 5 to have the love of god Sead
 6 a Brode in my hart 6 by the holey gost
 given unto me & to be adopted in to
 7 gods famley 7 to be woley Renued hor

[senified]

8 senified hor established in grace 8 in a
word to find the renuel of the wole man
9 in to the Emige of Christ & 9 to be per-
served by him to the hend

3 head 3 I may show whey hit may be coled the
1 one thing Needful see 1 hit gives peace
2 3 4 2 joy 3 Liberty of mind 4 fredom of
5 6 Sperit 5 hease of Concences 6 hit saves
7 from the feear of death & 7 hit inables
8 the Cristion to trey houmph over hit 8
hit will inable the mann hos to face
9 the judgement & 9 it will give im an
10 acquittnce from the judg & 10 hit will
opteane glorey & injoy hit for hever &
hever

4 head 4 I may in quire wither you have this one
thing Needfull hor not ther fore see
wether you have the foling marks hor not
1 & 1 have you the love of god in your
2 3 harts 2 his Christ theare 3 do you feel
im present with & preshous ounsto you
4 4 do you walk in the Light of is Coun-
5 tence from day to day 5 do you Live
6 a bove the world 6 do you Sit as in
7 hevenly pleaces with Christ jeuses 7 are
[you

you aspiring heaven ward & god bing
 your helper you ar detremend to go
 8 dether 8 hif So you have the one thing
 Needfull o keep it to the hend & heaven
 is yours

*Mark Chap 14 v 38: Watch & Pray least ye enter
 into Temptation*

1 head 1 that man is tempted & see 1 the devel
 2 is the temtor 2 the temptations them
 1 selves as foles 1 man is temted by Lust of
 2 3 the flesh 2 Lust of the Eye 3 the pride
 4 of Life 4 the disabling of a fueter State
 5 6 5 of Disbelefe of the Cripters 6 a tem-
 7 tation to disbelieve the Bing of a god 7
 8 to deney all Revelation & 8 to Con-
 clued that all pertences to Relegeon is
 9 nothing but a farse 9 to deney that
 never thay had aney workings of god
 10 oupon ther oun mindes 10 Som times
 god tempes is for the trile of our fer
 11 11 for the trile of our faith and for the
 12 trile of our obedince & 12 man temtes
 13 god by doupting of is pour & 13 by
 14 doupting of is mercey 14 by disbelieving
 [is

15 is fathful ness 15 wen we mumer aganest
him

2 head 2 whey hath Saten So much pour as to
1 perveale 1 be Cose of un watchfull ness
2 3 2 be Cose of the tempters power 3 be-
4 cause of the tempters policy 4 the in-
5 tising natuer of the baits he Lays & 5 of
the Reason of Corruptions wit Remaning
6 in the hart 6 of the weack State of the
inword mann

3 head 3 whey doth god Sufer Is Children to be
1 thus tempted see 1 that theay might
2 know them selves Better 2 for ther Exer-
3 sise 3 that theay might know ther
4 Enemies 4 for to beare dounre hour pride
5 6 5 6 for to Cose hos to know weare hour
7 Stringht Lieth 7 that we might Long to
be att home

4 head 4 the Concolation all gods Children Should
1 take ounder ther temptuiions see 1 for
2 hit is the Lot of gods Saints 2 god hath
3 promest assistance for to a scape 3 Christ
was tempted & knows how to Sucker
4 them that was hor is temtet 4 hit is a
[blessing]

5 blessing to induear temptions 5 the
Saintes temptions sumtimes is Needfull
6 for them 6 for theay are for their trile
7 of faith 7 god hath promes theay Shall
8 not be more then we can beare 8 hit is
a greate comfort that god thinkes oupon
9 hos att such a time 9 hit is a greate Sine
of gods Love for to puerefey & porg os
10 10 maney a time temptions gose be fore
som greate Blessing & his a sine god
intends to do som greate thing for hos
11 11 theay will not last Long then be
12 strong 12 conseder that ther is an hea-
13 ven to come 13 whe are Not so tempted
14 but we might be more so & 14 tempta-
tions is not hevels to the saints ounles
15 theay overcom them 15 hit is a greate
sine of the devels heated & Likewise of
16 gods Love 16 has our temptations now
a boundes so Shall our joy much mor
a bound

5 head 1 the Exhortation 1 Beware that you
2 do not temt the devel to temt you 2
take care that you give no occasion by
3 indulging aney sin 3 win you are tempted

[Resest

4 Resest 4 be ware of pride win you are
5 delevered 5 or fear of a Releapes

The 2 peart of my text to be consedered
has foles Namley to avoid the evill of
1 head 1 Temption is to watch & pray see 1
watching imployes a concent weacking
2 3 2 a concent Lucking in & hout 3 a
4 concent Redeness 4 a concent walking
5 5 a concent Luking from the watch
tower

2 head 1 how must we do to watch see 1 keep
2 the hart contuneley fixt oupon god 2
this will coul your affection to the world
3 3 hit will kindle the fire of Love in the
4 Brest 4 Leet the Eye be much oupon
5 Self this will keep os Low in spirit 5 be
a ware of druseness Shake it of by preayer
6 7 6 be will Resolved in spirit 7 be shour
8 that all be will with you 8 trust not they
9 oun hart 9 keep a watchfull Eye oupon
10 11 it 10 call hit often to a strict a count 11
Leet nothing be entertaned that is not
12 13 right 12 keep consence cleare 13 Leet
the wole armer of god be yours

• [1 consaning

3 head 1 Consaning prayer see 1 hit is the inlargement of the Souls in word breathing from
2 the sence of the wan of som thing 2 hit is the work of gods Spirit & so flowes
3 houet of the hart of man 3 preayer is a
4 talking with god from the hart 4 & from such a hart has god hath prepared

4 head 1 the several caindes of preayer see 1 hit
2 is hider mentel in the hart onley 2 hor
3 vockel huttred by the voice 3 ther is
4 seckeret preayer win a lone 4 hor more publck wen we pray in the congreation
5 6 5 hor famleys 6 or with the sick

5 head 1 the manner how we are to preay see 1
2 preay that you may preay 2 Lift oup your eyes & hart to god win you preay
3 4 3 hif you can knel win you preay 4 medeteate on gods sufficiency to help you
5 wen you pray 5 take hold oupon his
6 promes his given to you 6 allwayes have
7 a due sence of your wantes 7 on the
8 greate majestey of god 8 be homble in
9 prayer 9 think on the Releation you
10 stand in to god by Christ 10 pray for wat you under stand you want & under-

[stand

11 stand wat you pray 11 pray in the holy
 12 Sperit 12 in the Name & mediation of
 13 Christ 13 pray in faith belivingly that
 14 god will give the Blessing 14 with a hart
 willing to be clensd by the Blod of Christ
 15 16 15 with zeal and fervence 16 do not give
 off but rest with god for the Blessing

*Daniel Chap 7 v 14: And thear was given him
 Dominion & glory & a kingdom &c.*

head 1 3 things from the a bove text to be con-
 sidered and 1 I shall in quire who this
 2 is to Reane as king 2 the manner of is
 3 reaning Namley 3 manner of weayes

head 2 1 his Eneimies king 2 his Saintes king
 1 3 his fathers king see 1 the one he rules
 hover 1 by pouer & justes by pouer to
 conker & byend & justes to punesh and
 2 inflict 2 the hoder he Rules in 1 to keep
 all in peace and quite 2 to defend & to
 3 per searve 3 to save and concker 3 the
 father he rules for—for he hath given all
 1 thinges in to his handes 1 he will Re-
 2 weard the Rightous 2 & will punesh the
 c [wicked]

3 4 wicked 3 the one he will save 4 the
hoder he will dam

head 3 I shall lay doun som thinges that Christ
 1 doth Excell All hoder kings see 1 he
 knowes all the wantes of is subjects so
 2 doth not ouder kings & 2 he will supley
 3 them so will not maney huder kings 3
 king jeuses luves all is faithfull subjects
 4 so doth not huder Kinges 4 Chreapist in
 Riches is subjects but houder kings im-
 5 povereshes is subjects 5 maney kings
 put ther peopel to deth not So with
 Christ for he gives Life & that a bun-
 6 dently & keepes a Live 6 many kings
 Reane ounjustley not so with Christ for
 7 he reanes in Rightousness 7 Som kinges
 may give titles of honers to sum of is
 8 pepel but Christ gives grace & glorey 8
 sum kingis permetes is subjects to knel
 att is feet but Christ will seate is chil-
 9 dren att is side 9 hoder kings is but of
 10 yesterday but Christ is for hever 10
 Christ makes all is subjetes kings but
 11 hoders makes them begers 11 Christ
 saith they shall sit on is throne & Reane
 with him but not so with hoders

*Revelation Chap 3 v 11 : Behold I come Quickly
hold that fast which thou hast that no man take
thy Crown*

head 1 I in quire who the peopel weare & what
theay had got hold of theay weare the
1 Blevers of philadephia & Saved 1 from
2 3 the gilt of sin 2 from the pour of sin 3
4 from the love of sin 4 saved in to the
imige & Life of god 5 I show what theay
had got hold of namely the right Rode
for an hopen dower was set be for them
6 7 6 of gods thought & 7 of gods word &
8 had kept hit 8 of gods Name for hat
9 10 was a touer to them 9 of faith & 10 of
11 12 love 11 of joy in the holey ghost 12 of
13 hope Blouming with Emortle glory 13
of them Evedences for heaven that dies
14 15 not & 14 of patenches 15 of courige
16 17 16 of knouledge & 17 vertue & 18
18 Brotherly kindness

head 2 the command given to all such namly
hold fast that which thou hast see as
1 2 foles 1 hold fas my word 2 my strength
3 4 5 3 my name 4 hold hon in the Right 5
[hold

6 7 hold fast knouleg 6 kirige 7 patchence
8 9 10 8 faith 9 hope 10 love &c

head 3 the Reason whey I com quickly to gane
1 the croune leet no man take hit 1 watch
2 3 4 2 pray 3 fight 4 resle 5 rune 6 hold
5 6 hout to the hend & I will give the a
Croune of Life

Jeremiah Chap 32 v 17: Ah Lord God behold thou hast made the Heaven & the hearth by thy great pour & striched out harm & hear is Nothing to hard for the

head 1 3 things 1 the a dress of Jeremiah hor is
preayer in theas wordes Ah Lord god

head 2 2 his confeshon of gods great pour in
making both heaven & hearth by his
greate pour & strched hout harem

head 3 3 his faith in Exersise in this preayer for
he saith & ther is nothing to hard for the
1 see 1 not the hardes hart for god can
2 sofen hit 2 not the most pervers will for
the Lord can make hit pend & pleyhable
3 not hour mos ereagler affechines for the
[Lord

Lord can set them rigler & cose them to
 4 be set oupon imself 4 not the most
 5 puleted soul for god can clebs hit 5 not
 the greatest Egerences for god can give
 6 wisdom & under standing 6 not the
 greatest repperebate by sin for god can
 pluck him as a brand from the berner
 7 7 not the greatest Backslider for god can
 8 restore them agane 8 not the most un-
 luing hart for god can molefiey & melt
 9 hit in to Love 9 in a word nothing is to
 hard for the Lord god to do but to save
 a siner in is sines wile he disbleves &
 obeayes & hardens his hart a ganest the
 god of love

*Hebreus Chap 11 v 24 25 26: By faith Moses
 when he was com to years &c*

the the a Bove text deiveied in to the foling
 text 1 2 partclers 1 moses Refousle 2 his Choyes
 de- 3 4 3 his Esteame hor honor 4 his motef
 vided hor hend of all this for he had an Ey to
 5 the recompence of Reward 5 moses did
 all this by faith

head 1 1 I may show what moses Losed by his
Refousel see perferment in farers Couart
2 3 4 2 titles of honer & 3 riches 4 pleshers
5 5 the affecheions of the doter of farow
6 6 the maney adveantiges a Rising from
7 bing a Sun to a kings doter 7 in a word
he Losed all that the world Coles greatness

head 2 2 I may show what he got by his Choyes
1 and see 1 the dispeshous of his Bene-
2 ffectres 2 the hatred of fares Cort 3 the
4 males of the king him self 4 banesment
5 into the mountouns 5 the displeshor of
6 is Brithearn 6 he got a 40 years travel
& Labour & suffrens in the wast ouling
wildnerz
the fare side of the queston for moses
got sumthing be sides his sufringes & see
1 1 he got the inspireation of the all
2 3 mightey 2 the renule of is natour 3 the
3 Light of Life 4 them Evednices for heaven
5 that fale not 5 that Comfort & joy that
6 deayes not 6 he got the presence of the
7 Lord 7 he got to his god and will injoy
him for heaver more

[head 3]

head 3 1 1 the Esteame hor glorey of moses
2 2 & that in sufring with the peopel
3 of god 3 & baring the reproch of Christ
4 4 for hit was greater riches to him than
to in joy the peshers of Sin for a Season

head 4 4 the indusement of moses in so doing
he had an Ey to the recompence of Re-
1 2 ward see 1 of peace of mind in Life 2
3 Reward of Comfort in death 3 Reward
4 of joy for hever mor 4 for in gods pre-
sences is fulness of joy & att is Right
theare are plesher for hever mor

head 5 5 1 moses did all this by faith 1 he
2 suferd by faith 2 by faith he for saked
3 4 all 3 he rejoyned by faith 4 & by faith
5 he seed the Reward 5 & by faith he
over Come.

*S Luke Chap 16 v 31: If they heare not Moses &
the Profhets nither will theay be perswaded though
one rose from the dead*

in this Chapter we have the Conversation
be twext 2 disimboded Spierets 1 hapey
[the

the hoder misreabel the Conclushon I
have made Choys of for my present dis-
cources & see 1

head 1 2 the Law Came by moses 2 for wat
hend namly to bring hor to instruct
3 hos to god for 3 in the Law is threat-
ingens & Cirses denunest a ganes the
4 Breakers of the Law & 4 by moses I
understond that profsey of is namly of
5 Christ him shall we heare 5 by the
Brofets is ment that instruction given
6 from god by them to hous 6 the
Blessed prommeses Left to all that
Com to god for theay ar yea & a men
7 to all that beLeve 7 the profetes ware
1 2 given to men 1 to Reprouve 2 to in-
3 struct 3 to Tech & guide men to god
4 4 to wearen them of danger of not
obeaying

head 2 2 I may Show what hit is to hear moses
1 2 & the profets see 1 to Red them 2 to
3 4 hear them & 3 to beleve them 4 to im-
5 brace them 5 to git asquented with the
6 trugh theay hold forth 6 to Contuney
7 ther in to the End & 7 to obsearve the
[threatnengs]

threatnengs aganst all that do not obeay
the derections givin

head 3 3 hif mankind wilt not hear moses and
the profets Nither will theay Be pesswad
tho one Rose from the did wether hit
1 2 be 1 a hapey Spirit 2 hor a mesrabel
3 Spirit 3 hef theay wilt not hear the
4 threatnengs given by moses 4 & will not
im Brace the promesis given and the
fullefulment of the same namly Crist
5 & 5 will not Com at the envetatons from
6 the profets 6 nither will theay be per-
swaded tho one Rose from the ded

*Isaiah Chap 60 v 19: But the Lord shall be unto
the an everlasting Light and they God they glorey.*

head 1 I show how god is a Light see 1 a
2 3 mannefasing Light 2 quicking Light 3 an
4 anemating Light 4 an instructing Light
5 6 5 a Leeding Light 6 a Shour Light

head 2 this Light be an everlasting Light & god
1 sith I will be it & see 1 hit is Everlasting
[in

in its Natuer for it parseedes from god
2 3 2 Everlasting in hits deurration 3 hit is
4 the Light of Life & 4 hit will guide all
5 that abes it into gods presences 5 ware
ther is fulness of joys & all is Right and
pleseshers for hever mor

head 3 & they god they Gloreys the Blevers
1 Glores in god 1 becose of is Love in
2 Sending is Sun in to the world 2 in
3 visiting them with is grace 3 in Renew-
ing ther Naturs & Changing ther Souls
4 5 4 in perserving them 5 in supling ther
6 every wantes 6 in Bringing them throw
7 all difectltes & dangers & 7 for the pros-
pects he gives them of heaven & 8 in
the promeses he hath given of injoying
him for hever.

*Revel Chap 22 v 20 & 21: He which testefeyes these
things Saith Shurly I com quikly Amen Even so
com Lord Jesus the grace of our Lord Jesus
Christ be with you all Amen*

head 1 1 he which testefeyes those 1 Namley
2 Christ 2 the Reane of antey Crist
[and

3 and the dounfole of the same 3 the
afflictions of the Rightous & the dele-
4 verances out of them all 4 the spriding
of the gospel & the suckses of the same &
5 5 the glorious Reane of the Lamb with
his Seantes hear & her after

head 2 for he Saith Shourly I Com quekley
1 1 I do inquiere for wat Crist Comes
quekley for namly to Cole all to judgment
2 & for wat see 2 the one to ponuch namly
3 the wicked & 3 the hoder to Comfort
4 namly the Rightous 4 to put an End to
5 all the afflictions of is Children 5 to put
6 anend to all wickedness 6 to this world
7 with all things theare in 7 to the Con-
finement of the Body in the grave

head 3 the anser given to the a bove declara-
tion Amen Even So Com Lord jesus
1 St John Gave the anser & perseneates
the wol Curch for theay can say the same
2 2 all Belevers saith Amen com Lord
jesus to put an End to my afflictions
3 4 3 to my destences from the world 4 to
6 that dark sight of the & 5 bring me to
[see

6 see the face to face 6 Com & take me to
the full injoyment of the

head 4 the wish & prayer of St John to all
he Rote to & that was that the grace
of the Lord Jesus might be with them
1 all and wiche the same see 1 I wish
that the Elumeneating grace of god
2 may be oupon you 2 Convencing
3 4 grace of god 3 Converting grace 4 Es-
5 6 tablishing grace 5 Sintfyng grace 6 re-
7 8 straning grace & 7 assestng grace 8
9 10 queking grace 9 Comforting grace 10
11 Concring grace 11 Suporting grace wen
12 Sick 12 grace that will mak dath wilkem
& Bring you to the ful injoyement of
him for never more amen

*2 Corinthians Chap 4 v 17: For our light affliction
which is but for a moment &c*

head 1 the foling obsearveations from the text
see 1 the afflictions inquirey what theay
are see 8 & 9 & 10 ver seses 1 we
1 2 ar trubled on every side 2 perplexed
3 4 5 3 persecuted 4 cast down 5 all wayes
[bearing]

bearing a Bout the dying of the Lord
 6 jesus and 6 affliction the close tempta-
 7 tions of the devel & from men 7 afflic-
 8 tions is the panes of Bodey & 8 the
 Exercises of the mind consarning veareous
 things

head 2 the a bove afflictions the a postal Saith
 is but Light in what sence may theay be
 sade to be Light when Compeard to our
 Lords for the enyquetey of os all was lade
 1 oupon im see 1 he was afflictied in is
 2 birth 2 in his youth 3 in is man hod
 4 5 6 4 in is Carracter 5 in is bodey 6 in is
 7 8 Soule 7 from is Enemeys 8 from the
 9 10 devel 9 from his friends 10 from is father
 —when we conseder thease things we may
 Say with St pole that our afflictions is
 but Light win compeard to is

head 3 hour afflictions ar but for a moment win
 Compeard to the Sufrings of the damned
 1 see 1 theres is greate ours but Smale
 2 2 theares is greate hours but Light
 3 3 theares is Sharp ours but heasey
 4 4 theares is long ours but for a moment
 {theares

5 5 theares will never ave anend ours will
6 soon be over 6 theares will las for hever
ours is but for a moment

head 4 the adveantige we gane bey them for
theay work os a fare more & exceding
whit of glorey wile we Luck not att
the Tings which are seen &c—wier
doth not a Cristin luck att the things
1 which are seen becose 1 theay are
2 3 temperl 2 and fading 3 and will dey
4 5 4 will com to anend 5 be cose the man
that Loukes to them will Sufer in is
6 mind 6 theay will distroy the Life of
7 god & 7 will oundo im for hever

head 5 whey doth a Cristin Luke att the things
which ar not seen be cose theay ar Eternal
1 2 see 1 for the will give Comfort 2 joy
3 4 5 3 delight 4 pleschers 5 theay will live
6 for hever 6 & will never have an end

head 6 while the blever doth so his afflictions
worketh for him a fare more & Eternal
wight of glorey for I beleve according
to our sufrings for hor with im he will
perposhon glorey oun to ous herafter

[*St Matthew*

*St Matthew Chap the 16 v 18: And upon this Rock
I will build my Church &c*

- head 1 Crist coles im Self a rock I show how
he may be compeard to a rock and
1 in the foling maner see 1 a Rock is
a ferm and immoveable thing so is
2 Crist 2 hit is good for a foundashon
so is Crist for beold I Leay in Zion
3 for a foundashon a Stone 3 a Rock
in Anchent times was youesd for abe-
tions so is Cris a dilling for all is children
4 4 a Rock is high & a fordes plesent pros-
pects so doth Crist & 5 a Rock is Strong
& a fit place for defens so is Crist a Rock
6 of defense 6 a Rock is ferm & Lasting
7 so is Crist the Rock of Ages & 7 Rocks
yeld oney so doth Crist for is promes are
Sweter then oney hor the oney combe &
8 8 Rocks yeld the puerest & plesentest &
Swetest water so doth Crist the Rock
yeld the water of Life plesent & Swet
9 9 Rocks yeld gould and preshes stones
& maney valuble things so doth Crist for
in im are head all the treasures of wisdom
10 & knouleg & 10 Rocks afford a Swet &

[Refreshing]

Refreshing Shadey in hite so doth Crist
for he is the Shadey of a greate Rock

- 11 in a weay Land 11 Rocks are dangers
to stumbel att hor fall from so is hit
dangers to stumbel att or fall from Crist
- 12 12 Rocks will not abide for hever but
Crist will

- head 2 Crist will buld is Chirch on this Rock &
the gates of hill shall not perveal aganes
it—that is Crist will give hevery belever
to know that theay are oupon im and
for ther comfort he saith the gates of
1 hell shall not perveale for see 1 the
2 windes may blow 2 the Rane desend
3 4 3 the fludes Rise 4 the devel Rore
5 5 man may caren & deride & persecute
6 6 all may put ther forcs to geder but shall
not perveall

- head 3 yee that are built on this Rock prise it
1 2 for hit is 1 a Rich Rock 2 a Living
3 4 Rock 3 an invincible Rock 4 a feeding
5 & fatneng Rock 5 a Rock of pleshour
6 and delight 6 hit is an Eternal Rock &
7 7 Leet your hope be oupon it &
[your

8 9 8 your Ancker in it 9 all wayes
thing of this Rock and bless your
Rock

*St. Luke Chap 4 v 43 : I must preach the Kingdom
of God to other Cities also therfore am I sent*

head 1 Christ Saith I must preache So must all
is sent Searvents wither men will hor
not what is implied in bing qualfied to
1 preach see 1 ther must be an Experi-
2 mentle knoulige of god and 2 a cleare
mannefastation of the truthe held forth
3 in the Cripters and 3 a belefe that god
is willing that all Should becom ac-
4 quented with them & 4 a devine per-
swashon that it is gods will that I should
5 recommend the same to mankind and 5
that hit is my dutey to obeay and not
confor with flesh & blud but to be abe-
6 dent to the heavenly Cole and 6 pray
that god would indew me with hevery
gift & grace for the work he hath cold
7 me to and 7 to know I have frute of my
8 labures & 8 to go weare hever the Lord
is pleasd to send me

D

[head 2]

head 2 what must one So qualfied preache see
the kingdom of god—what is ment by
1 the kingdom of god see 1 not meat
1 2 2 not drink 3 not happiness hor welth
4 with lo hear and lo theare but 4 it is
5 a kingdom within os and 5 hit consestes
6 inword to god and 6 outeword to man
7 & 7 in peace intearnle & External and
8 9 8 in joy & 9 in Rule and Guverment
weare bey all things contrarey to god
and Christ is put doune & theay reane
in Rightousness in the harts of the
10 blevers and 10 Christ is faithfuley abeaid
in all is Commandes and that to the
hend

head 3 1 1 the Extentefulnes of this preaching
2 2 not onley in one sitey but in oder
3 sites allso 3 in hevery pleace ware the
Lord in is provedence Shal send hor
4 cole me to 4 and must do it wither my
Loving frindees his willing to part with
5 me hor not 5 & tho hever so imper-
tuended to abide and Stay a mongest
aney peapel wat so hever hor hever so
much so lisited to go to aney large hor

[fat

6 fat benfit and 6 the reason asind wier
 7 for therfor I ham sent 7 and I must
 a weay for my master hath sheep which
 is not of this fold them he allso must
 8 bring in 8 so I commet you to god &
 the word of is grace for I ham cler of
 you all fare will fare will

*Galatians Chap 6 v 16: And as maney as walk
 according to this Rule pease be on them & marcy
 & upon the Israel of God*

head 1 the Natur of Christinetey described, it is
 1 a wole walk see 1 a walk signefies a
 2 3 mochon & 2 a proges of motion 3 a
 4 Conestant motation and 4 a watshoful
 5 6 motion and 5 a diligent motion & 6 an
 unweared motion

head 2 the Condeshon of this walk hit is by
 1 rule & see the 1 Rule is the Cripters &
 2 2 the holey men of god for the apostel
 Sath, my brathern take the profets of old
 3 for an exampel &c and 3 the Spirit of
 4 god and 4 Christ im Self

(head 3

head 3 the hapnes of all them that walk accord-
1 ing to the above Rule see 1 marcey and
2 3 4 2 hit is oupon them 3 in them 4 rund
5 them & 5 peace with in & with out and
6 7 6 such is the iseral of god & 7 Conce-
wentley will injoy all the good things
god hath for them in time and to all
Eternetey

head 4 the bad Consequence of all them that
walk by eney hoder Rule & not accord-
1 ing to gods Rule and see 1 theay will
2 3 go rong & 2 will be beweldred & 3 will
4 be Lost & 4 hif not set right will be
Lost for hever

*The 1 Thessalonians Chap 1 v 5 : For our Gospel
came not unto you in word only but also in power
and in the Holy gost and in much ashourance*

head 1 I show what it is for the Gospel to come
the 1 in word onley and see 1 by the Gospel
gos- is ment jofall newes hor glad tidens such
pel 2 as a son is given 2 the guvrment is on
3 4 is Shoulders 3 wonderful Councler 4
5 6 mightey god 5 hever Lasting father 6
7 prence of pease 7 a Savour hor Re-
[deamer .

8 9 deamer 8 a Sin pardning god 9 by the
 10 gospel we understand light 10 knoleg
 11 12 13 11 wisdom 12 pouer & strength 13 com-
 fort and joy &c

head 2 know the apostals had the gospel in
 the word as a pour and could difine it in a
 gospel Clerer Light bey fare, but theay did not
 in only preach in word but pour know wat
 word is it for the Gospel to com hor be
 1 preached in pour see 1 win hit comes in
 pour hit coses the Cales to drope from
 2 the Seners Eyes & 2 win hit comes in
 pour the vale is rent in twean that a dis-
 3 covery is made within 3 hit nockes doun
 every rong prope and takes the sener
 4 from a rong foundashon & 4 hit Crackes
 5 the rockey hart and 5 hit pearces to the
 6 very Soule & 6 hoit woundes the sener
 7 8 & 7 hit Nockes im doun and 8 hit kiles
 9 im and 9 hit teares is filthey garments
 from im with all is fige Leaves covering
 this is the 1 Coming of the gospel with
 pour—you are ridey to say Can the
 Gospel be a frind win hit doth all this to
 a man that seamed to be att quite and

obser-
 vea-
 tions

[att]

att hease and att rest but my frindes the
Gospel comes with pour to such has felt
it in this maner

head 3 our gospel came in pour see 1 to heale
2 3 4 & 2 to rise & 3 to binde oupe and 4 to
5 6 make wole and 5 to give sight and 6 to
7 give Stringht and 7 to set the sener free
8 9 & 8 to give life and 9 to give victrey &
10 11 10 to in graft and 11 to trans prant and
12 12 that we might be Etrenely saved &
all this is don with the holey gost hor
bey it

head 4 and in much ashurence, for the gospel
the def- in word only doth not give hearers an
rance Eshourance of the Releaety of a truth
of word ounles hit com with pour and with the
& ashor- oley gost & such hath oushorance and
ance 1 see 1 theay are ashouerd that theay see
2 3 2 that theay have Life and 3 made wole
4 5 6 & 4 rison oup & 5 set free & 6 deliverd
7 8 and 7 comforted and 8 forgiven & sinct-
9 fied in a mesher and 9 ashourd that
theay are god children and that god is
10 ther father & 10 that god will be with

[them] .

11 them in life & in dith and 11 ashourd
12 of heavean and 12 an eshourance of in-
joying it for never mor

*Sol Songe Chap 5 v 1: Eat o frends drink yea
drink abondantly o beloved*

head 1 wo are the frinds of Christ namly those
that doth those things that he commands
1 2 and 1 hit is to for sake sin & 2 to hate
3 4 it and 3 to lothe it and 4 to keep at
5 the outmost destence from it & 5 to for
sake all min and things that would Leed
6 7 to it and 6 to arken & obeay im and 7 to
8 folow im ware so never he gos & 8 to
Live unto im and obeay im in all
Things

head 2 such is invited by Christ to eate and
drink of his rich dantes he ath pervised
1 2 for them and see 1 heate my honey 2
3 4 my Bread 3 my flesh 4 my frute

head 3 1 2 drink see 1 of my water 2 my ayle
3 4 5 and 3 my wine 4 my grace 5 for it is
6 7 puer and 6 hit is swet and 7 plesent &
[refreshing]

8 9 10 8 refreshing and 9 hit is cooling and 10
Stringthing

head 4 o my beloved Saith Christ to his frindes
that he is feasting—how are theay be-
1 2 lovd see 1 I left heaven for you 2 I
3 sufered for you in my life 3 I died for
4 you 4 I convenest you of the necesetey
4 6 of myself 5 I Converted you 6 I re-
7 newed you in Rightness 7 I clothed you
8 9 & 8 I buteyfied you & 9 I am maried to
10 you and 10 I will take you ome to my
self ware you shall eate and drink in my
prisence for hever

*St John Chap 10 v 27 & 28: My Sheep hear my
voice and I know them &c*

this was part of a Sirmon of my Lord
win in Solomons porch to the ounbleving
jews for theay had hardned ther harts
aganest the truth & rejected the Councle
of god aganest them selves therfor Christ
Saith yea are not of my Sheep for my
Sheep hear my voice &c

head 1 I do inquere who are the Sheep of Christ
[& see

1 & see 1 such has hath ther nater changed
 2 3 and 2 such as are Renewed and 3 such
 4 as are washed from ther felth & 4 such
 5 as are clothed with Christs rightousness
 6 and 5 such has hath Christs mark

head 2 whiy doth Christ cole his children Sheep
 1 see as folowes 1 theay flock togeeder &
 2 3 2 theay feed to geeder and 3 theay are
 4 harmles and in a fencif like Sheep and
 5 4 theay are leetle creators in the ise of
 6 the world, and in ther own ises & 5 theay
 7 are yousful creators both to the Bodeys
 8 and Soules of men and 6 Sheep is the
 9 most hapet to stray so is gods children
 10 without the care of the heavenly ship-
 11 eard & 7 Sheep are leed into pasters
 12 to feed so doth god Leed is Sheep to
 13 feed

head 3 Theay heare my voice and follow me see
 1 2 1 my voice of marcey & justes and 2 my
 3 voice in my ordences and 3 in my word
 4 5 and 4 in my chastise ments & 5 the voice
 6 of my Spirit and 6 the voice of my Sir-
 7 vents and 7 in all my works

[head 4]

head 4 & folow me see 1 in my Shame and
2 3 2 in my Crose and 3 in my Sufrings and
4 5 4 in my temptations & 5 in my poverty
6 7 8 and 6 in my joy and 7 in my oners & 8
9 in my pasters and to my Rivers & 9 to
10 my kingdom and 10 to my father

head 5 I know them see 1 from gotes 2 from
3 fales perfosers and 3 from hipcrites and
4 4 I know them for I did for them and
5 6 5 I know them by mark and 6 by ther
7 8 clennes & 7 by ther simplesety and 8 by
9 ther yousfulness and 9 by ther abedence

head 6 & I give unto them Etreanal Life see
1 2 1 inword Life 2 houtword Life namly the
meanes to perserves Life my ordnices &
3 4 3 Life in dith and 4 Life for hever mor
5 5 for theay shall never dey wile theay
hear my voice and folow me

head 7 and theay shall never perish see 1 from
2 the Right way & 2 for want of Nersh-
ment and Sap wile in me abide in me
3 saith Christ and 3 for want of knolige
and wisdom for theay shall all be to of
[me]

4 me saith the Lord & 4 never wither nor
 5 dey wile by the water side and 5 never
 be devoured by the wolfe of the heving
 6 wile by ther Shiperds side 6 nor pershe
 for want of pastreshed & foud—nor

head 8 nither shall aney plock them out of my
 1 2 ands see 1 not wicked men and 2 not
 3 Raten perfesers & hepcrites and 3 not
 4 prencpleates and pours & 4 the Rulers
 5 and darknes of thes world & 5 not all
 the persecution that may com aganest
 6 7 them and 6 not a wicked Sperit & 7 not
 8 hearth nor hell and 8 the devel imself
 9 for 9 my wisdom is yours to derect and
 10 10 my pour is yours to pesserve and
 11 11 Love to Comford & to my faithfull-
 ness to save and that in spite of hearth
 and hell then arken and abeay & foleay
 the end me and you are safe

*Genesis Chap 45 v 24: See that ye fall not oute by
 the weay*

head 1 I do inquire who thease are that the Ex-
 1 ertation is given to and see 1 theay are
 [the

the suns of one man—so ar wee the suns
2 of god & 2 theay ware begot by jacob
so are we begot by the Lord for we are
3 is offspring and 3 theay were intetled to
the Land of Cannane—so ar we to heaven
4 & 4 hit was given to them by promes—so
is heaven given to gods Children by
5 promes and 5 theay wear beloved by
Jacob ther father—so are we beloved by
the Lord our father

head 2 I show who it was that gave them the
1 Exertation and see 1 hit was joseph the
Lord & Ruler over all Egypt—so is Christ
the Ruler poth of heaven and Earth and
2 2 joseph ad all the good things of Egypt
in is peshon—so hath Christ but in eaven
3 & Earth and 3 Joseph could despence
of them to wome he pleasd—so con Christ
4 & 4 joseph was the sun of joacob—Christ
5 the sun of god & 5 joseph was brother
to them he gave the Exertateon to—so
6 Christ coles is Children breathren & 6
joseph was ther frend—so is Chris a frend
to all is folers

head 3 I show ther besenes with joseph in Egypt
[and

1 and see 1 theay had a famen and weare
2 in want & so ar we in want daley and 2
theay ware Ridey to dey—so shall we hif
3 not supled from Christ & 3 theay go for
perveshons—so must we and 4 the reason
whey that they may live & not dey—so
do we that we may Live & not dey

head 4 the succes theay met with see 1 he
arkens to ther complaints & wantes—so
2 doth Christ and 2 he comparhanests ther
3 destres so dat Christ & 3 he treys them
4 for a Letle so do Christ at times and 4 at
last joseph Releves them—so doth Christ
5 all is children and 5 joseph feels ther
sackes & Lodes them with plentey—so
doth Christ feel the artes of is children
plentey

head 5 the Exertation given them see that yea
1 fall not out by the way see 1 Not about
your deferent Entertonment with me so
we must not defer a bout the defrent
manifestations of gods Love more to won
2 then a nother & 2 not a bout your def-
ernt geftes so we must not for god gives
(more)

more geft to one man and a noth geft to
 3 a noter & 3 not a bout the thengs you
 4 peses & injoy—so we must not and 4 not
 a bout your desepointments and defaltes
 in your journey—so we must not

head 6 the Reason ye theay ware not to fole out
 I see 1 for ther oner—so must not we and
 2 2 for my glorey—so it will be to the
 glorey of god win we dell in peace and
 3 3 for your fathers prase so it will be to
 4 the prase of our father & 4 for your oun
 peace and quit—so will it be to our peace
 5 and quit & 5 for the peace of the Chirch
 and all you have aney Entercose with—so
 6 it must be so with & 6 for your Eternel
 good and well fare in time and in Eter-
 7 netey—so with ous & 7 for the advance-
 ment of true Relegon in the Earth
 the End

*St John Chap 12 v 35 : Yet a Little wile is the
 Light with you &c*

head 1 I show what is ment by the Light and
 1 see 1 the apearence of the gospel and
 [2 the

- 2 the despleay of Light by the gospel &
 3 the despeling of that darknes which
 had long covered the earth onder the
 4 tipes and figers before Christ but 4 the
 glorious Sun of Rightouness hath now
 5 a Rison on the Earth & 5 the bright
 beames ther of had & hath sprad for
 Christ was ther present a mongst them
 and so is he amongst ous at this day in
 is word and with is mesengers and by is
 sperit in the word and gospel hit is a
 6 Light to men for 6 hit instructs & 7 hit
 8 invites and 8 hit pointes out the weay of
 9 Life and 9 hit discovers to man is danger
 10 11 & 10 how to a cape it and 11 hit is a
 Light to leed from hearth to heaven and
 glorey and felesetey

head 2 this Light is with os and wat a marcey
 it is wile so maney Nathons and multuds
 of papel is with out maney of the above
 1 2 Lights see 1 the word of god 2 the true
 3 menesters of the gospel and 3 the coles
 and Envetations of the Servents of jesus
 4 but theay have 4 the Light of nater and
 5 6 5 the light & coles of the sperit and 6
 [that

that grace that a peareth to all men
 Doth a per to them to teach and instruct
 but wat dark nochons som of them
 7 have of the dutey to thes day for 7 som
 8 thenkes the sun is im and 8 sum the
 9 10 moun & 9 sum the Stares and 10 som
 11 thunder & Lighting and 11 som takes
 12 the devel to be im & 12 som worshopes
 Raptiles and diferent kinds of Creators
 13 and things but 13 we ave the true Light
 14 with ous at this day but 14 it is onley
 for a wile for sum time the Light is taken
 15 a way long before a sener deyes but 15
 hit may be sade it is only for a Litle wile
 hif it contuney for Life

head 3 the Command given & that is to walk
 wile we ave the light, know to walk wile
 1 we ave the Light is 1 to beleve in the
 2 3 Light & 2 to Com into the Light and 3
 4 to obeay the Light and 4 to folow & to
 5 be drected by the Light and that 5 in all
 the Commandes of god in all will pleasing
 & that to the hend

head 4 the Reason whey and that is least dark-
 ness com oupon you for ther is a danger
 [see

see the Efected of darknes coming oupon
 1 aney & 1 the Light with dryes and
 2 3 2 a Coulnes comes on & 3 hardnes takes
 4 5 place and 4 no sence of danger & 5 no
 perseveing of the true way, nor objec
 6 nor things & 6 win the Light is gon the
 man or womon is in a bewildred state &
 7 7 hif contuned ther in theay will stumble
 & fole to Rise no more, the hend

Cant. Chap 2 v 1 : I am the Rose of Sharon.

head 1 Christ compeares im self to a Rose the
 Rose of Sharen, see the metaphor and
 1 1 the Rose is the ofsprin of a drey but
 good Rute—Christ is the ofsprin of
 2 daved & the stem of jesse and 2 a Rose
 is a buteful and plesent floure rede and
 wite so is Christ buteful and plesent
 Rid in is sufrings & wight in is devenetey
 3 and 3 a Rose is a fragrant & swet flour
 —so is Christ his name is preshous oint-
 4 ment poured forth and 4 a Rose is a
 youse ful flour and is yousd for maney
 desorders—so is Christ yousfoul and wen

-
- 5 a plied to the Efected is felt & 5 the
Rose is the quine of flours none to be
compeard to it—so is Christ he infenitley
Excels all others for he is the head of all
6 prencepleteys and pours & 6 the Rose of
Sharon is the flour of the feld—Shoran
was a place wear King davieds heards
and Catel ware fed see in 1 of Chronls.
C 27 v 29, hit was not planted by man—
so is Christ the flour of the feld not
planted by aney & as the flour of the
feld was exposd to Enemys so was Christ
7 & 7 the Rose of Sharon was fre for
access—aney persons mit have of the—
so is Christ fre of access for all com and
8 welkem and 8 Shoren was a pleace of
paster & feeding ware the flockes youesd
to rest a plesent valey—so Christ is to
be found in gren pasters in is ordnaces—
he makith to lye doun in gren pasters &
9 9 the Rose yeldes a preshos oil—so doth
Christ aford a preshos oil—the oil of
glad ness
-

head 2 the despearete of the Rose of Sharon &
1 Christ the butful Rose and see 1 a Rose

[is

- is only plesen to the Extrenl sence—but
 2 Christ to the Entren the soul and 2 a
 Rose can but be ad but in one season of
 the yeare but Christ att aney time winter
 3 hor sumber & 3 the Rose is a very fading
 flour—but Christ never fades he Remanes
 in full bloume throu all generrations &
 4 4 one person can but have the Rose at
 once—but every one may have Christ
-

head 3 hif Christ be so Lovly a flour see 1 : o
 2 git old of it for 2 hit will be an orne-
 3 ment to you, for 3 hit will make you a
 4 per butefull to all gods Children & 4 hit
 will Refresh you win Ridey to feant and
 5 5 you that have it o falue it a bove your
 6 chefest good and 6 take care of it and
 7 8 7 Louek will on it & 8 delight in it, and
 the 9 9 you will be perserved by it—god grant
 hend we all may amen

2 Kings Chap 3 v 8 : Which way shall we go

the a bove wordes are the wordes of the
 king of Isreal to the king of judah—for
 the king of mobe had Rebeled a ganest

{the

the king of Israel & the 2 kings ware
going to joyen to geder to Subdew im &
that theay might do hit to the most ad-
vantge the one saide to the hoder which

- head 1 way shall we go see the foling things 1
the king of Mobe had Rebeled aganest
2 the king of Isiral & 2 how doth man Re-
bell a ganest the god of Love and 3 a
4 ganest one a nother & 4 a ganest imsilfe
5 & 5 sumtimes to is oun oundoing
-

- head 2 see the Efecteds of this Rebleleon 1 it
was the king of mobe that robed Isireal
2 of is rightes and 2 his oners that was
3 dewe to im & 3 he tauke imself from that
perteceion & safe gard he did injoy wile
4 ounder Isirel and 4 he brote imself in to
5 greate trubles & 5 he cosed his frindes
6 to be com Enmies to im, and so it is 6
the case win man robes god of ther arts
and the oners which is dew to im and
7 ther felow creators of that kindness &
love and affection which theay beare one
8 to a nother & 8 of that comfort them-
9 selves might injoy and 9 theay take them
selves from onder the perticion of the

[all]

10 all mightey & 10 theay greve ther best
 11 frind & 11 theay make themselves maney
 12 Enemies and 12 if not an egrement take
 place theay will be oundon

head 3 but wich weay shall we go to subdue and
 1 concer our rebleous harts see 1 not to
 Rume nor aney hoder toun hor thing
 2 3 watsohever but 2 to prayer and 3 to
 4 5 fasting and 4 to watchfulness and 5 to
 the mortefacion of every Lust and sin &
 6 7 6 to Ris.... & 7 to beleving in and
 8 oupon god for concring grace and 8 to
 the word for drichton & in struction and
 9 9 to the ordinces of god for cuirige and
 10 risulucion & 10 git the Sord of the Spirit
 11 to cut our selves lose and 11 fley to
 12 jesus & 12 on im reley and depend

*Jeremiah Chap 13 v 27 : O Jeruslam wilt thou not
 be made clean when shall it once be*

head 1 by jerusalem we may under stand is ment
 1 2 1 the Nachon att Large and 2 the sitey
 of jerusalem hor the inhabents of the
 3 sitey in genreal & 3 the most seres part

CoF

4 of the peapel amongst them and 4 hit
may be a plied to this Nachon att Large
5 6 and 5 to the perfesers in generel & 6 to
the most seres peart of them in pertcler

head 2 the unclenness amongst all of thease is
1 to be consederd and see 1 the unclenness
of the peapel in Jeremias day for the
Nachon att Large was given oup to the
greatest abomanachons & Idolerty and
becose of swearing the Lord means &
2 2 theay nether worshiped god a Right
3 nor 3 did theay sirvem im in is apointed
4 way and 4 nither did theay feare god for
5 thay had cast is fer from them & 5 theay
6 foled balam and the groves and 6 theay
worshoped oupon the top of every high
7 hill and onder hevery gren tree and 7
theay rought all manner of wickedness.
8 & 8 theay hated is servents & impresend
som and others of them theay kild

head 3 jeruslem hor the inabentes theare of in
1 jeneral see 1 theay had perfand the
2 tempel and 2 theay dispised gods Loyes
3 4 and 3 theay brock is Sapeths & 4 theay
superstued Eathenesh Custums and man-
[ners]

ners in the rume of gods divine appoint-
 5 ments and 5 theay made the sitey that
 wos so faimed and had in admireation by
 the world to becom a bey word & louked
 6 oupon with derishon for 6 hit was a
 den for thefes and robers and orletes for
 all manners of wickedness ware com-
 meted in it

head 4 the most seres part amongst them see
 1 2 1 theay had cecemcishon & 2 a shadow
 3 of the true worshope and 3 theay thote
 4 oupon the Sabeth and 4 theay had
 maney washings & tradishons of men
 5 and 5 yet for all this wat deceate and
 epocrescy and frode ware amongst them
 6 & 6 wat hevel sermisings & slanders and
 7 discontent & contenchens & 7 wat back-
 8 bitings & 8 wat backslidings in hart and
 9 life & 9 how ounclen ther harts ware and
 how ounholey ther lives & the above is a
 • gust decripshon of the 3 defrent classes
 of peapel in this day

head 5 the Necesetey of beng made clen in this
 day amongst ous as ther weare in the
 [provets

provets day, know setrnley ther weare a
posepaletey of it bing don & the weay &
meanes percribed for hits accomplex-
ment and see 1 put a way the hevel of
your doings & 2 turn to me and 3 I will
receave you sethe the Lord and 4 the
perfesers must forsake every rong way &
5 the most seres part must be washed in
the founton opend for sen & unclennes
and 6 be mead clen in word & 7 thote and
8 in acshon and 9 in the intenchon & 10
in the desire and 11 in the bodey & in
the soule to god and man

head 6 o when shall it once be see 1 for they
2 oun good & 2 for they felow creators
3 4 good & 3 for gods glorey and 4 that the
threatnings do not com oupon the but
5 5 that thou may be hapey for never
6 more o then 6 win shall it once be
satrenley know the Lord wash os all and
make & keep ous clen

*3 Corin Chap 9 v 15 : Thenks be unto God for his
unspeakable gift*

head 1 I do inquire what this gift is & see 1 his
[sun]

2 3 sun & 2 in and with him all things and 3
 4 the gospel & 4 the Light of the gospel &
 5 6 5 the knolege of the Gospel and 6 the
 7 faith of the gospel and 7 the pour of the
 8 9 gospel & 8 the love of the gospel and 9
 10 the comforts of the gospel and 10 the
 ope the gospel gives to all that have it &
 11 11 hevery hoder gift wither Speritul hor
 temperal

head 2 the gift of god is unspeakeabel see 1 in
 2 the Nater of it & 2 in the manner of it
 3 4 and 3 in the Efectes hit aith and 4 in the
 5 defrint despencations of it and 5 in the
 6 veallow of it & 6 in hits deuration and
 7 7 in the Comfort of it

head 3 but we must be thenkful for it 1 to god
 2 3 the giver 2 to Christ the bringer of it and 3
 we must be thenkful for the gift it self &
 4 4 hit must a per by abedance to the
 5 giver and 5 by Love to the bringer and
 6 7 6 by prising the gift & 7 by keeping
 it fast to the End for hit is a Rich
 treshuer

*Psalm the 91 v 2: I will say of the Lord he is my
refuge & my fortress in im will I trust*

head 1 I show how god may be compeared to a
 1 fortress know a foretres Signefies 1 a
 2 strong old, so is god & 2 a fortifed please,
 3 so is god and 3 a place of defence, so is
 4 god and 4 a strong Castel, so is god, &
 5 6 5 a Cole of fire, so is god and 6 an Eye,
 so is god

head 2 daved had taken Refuge in this foretres
 namley in the Lord—for he is my Refuge
 1 inquirey from what—the hancer—see 1
 2 from the Cerseses of the Low & 2 from
 3 the Sterm of sen & 3 from the temptstes
 4 of Temptation from the devel & 4 from
 5 the Leudments of the world and 5 from
 the threates and frounes of the world &
 6 6 from all that comes oupon ous for our
 7 8 hart & 7 from a wounded Concens and 8
 9 he is a Refuge in a flection and 9 in deth
 10 and 10 in the deay of gugement & for
 hever more

head 3 daived saith he is my god & in im will I
 [trust]

1 2 trust see 1 my god to Comfort and 2 to
 3 4 Refrech and 3 to delever & 4 to Sugeort
 5 6 7 and 5 to delever and 6 to giued and 7 to
 8 save and 8 in im will I trust in adver-
 9 10 setey and 9 in prosperety and 10 in helth
 11 12 and 11 in sicknes & 12 in deth and for
 hever

head 4 I will say of the Lord hor decleare what
 he is & what he hath ben to me & what
 1 he will be for ever see 1 none is like im
 2 in heaven hor hearth and 2 none is a
 3 refuge but im and 3 none is a foretres
 4 but im and 4 he is my god & none hels
 will I serve

*Matt Chap 25 v 1 to the 12 : Then shall the King-
 dom of Heaven be &c*

head 1 the wise vergens see 1 such as have the
 oyle of gods grace in ther vesles hor
 2 hearts and 2 theay have pueretey mind
 3 4 and 3 faithfulnes in Love and 4 fixtres
 5 of a fexshons in & on Christ and 5 faith-
 6 ful in all things and 6 oundefild but
 puer

[head 2

head 2 the foul she vergens see 1 theay had a
perfeshon hor out side aperens of ver-
2 gens and 2 theay asochead with the wise
3 for theay had Lampes but 3 no oile and
4 4 theay weare ounchast in ther harts and
5 thotes and 5 hif hever theay weare ver-
gens theay weare be com ounholey and
6 6 as such not fit for the Bridegroume

head 3 while the Bridegroume taread theay all
1 slumbred & slept see 1 the wise slept in
2 saftey in jesus and 2 the fulesh slumberd
3 in a fales dreame hor rest hor 3 by sleping
4 may men both in ther graves hor 4 may
men at midnight in that dreame win slepe
is oupon them

head 4 hat midnight the crey is made the Bride-
groume commath go fort to met im see
1 1 the crey is made praps by the Saintes
2 in heaven & 2 prapes by the angels &
3 4 3 prapes by the trump of god & 4 prapse
by all the heavenley host att once see
5 5 the crey itself he cometh namly the
Bridegrum with ten thousand of is saints
6 7 & 6 to fech his Bride ome and 7 hit is at
[midnight]

8 midnight and 8 theay must go forth to
 9 meet im ridey hor not ridey and 9 theay
 arose & wint

head 5 the Efetc of is coming to wise and fulesh
 1 2 see 1 the wise weare ridey and 2 went
 3 in with im to the marige & 3 the dour
 4 weare shut and 4 the fulesh had no oyle
 5 and 5 was not ridey therfore went not in
 with the wise but wile in a Constronation
 6 wat to do & how to get oyle see 6 the
 7 dour was shut and 7 wen theay came to
 nock & sade open to hos he sade I know
 yu not—all was over

*Matt Chap 25 v 13: Watch therefore for ye know
 nither the day nor &c*

head 1 the Sun of man cometh see 1 from pro-
 2 3 fecey and 2 from is oun wordes & 3 from
 4 sines and wonders and tockens and 4
 from Experence—theas gives oushorence

head 2 at an over hot day wen we know not see
 1 2 1 he cometh sudnly and 2 ofley and
 3 4 5 3 sweftey and 4 pourfulley and 5 trie-
 [umfantleyle

6 umfantleyle and 6 to reward the wise
7 8 and 7 to punech the fulech & 8 to make
an End of all things her

head 3 the dutey commanded & that is to Watch
1 2 3 see 1 in word and 2 outward and 3 in
4 5 the ordences and 4 in riding & 5 preyer
6 7 8 and 6 in walking and 7 in siting and 8 att
9 ome & a·brode and 9 att all times and in
10 all ocashons and in all placeses and 10
the End of watching is to be found redey
to Enter in

2 *Corin Chap 13 v 11: Finally Brethren farewell
be perfect be of good comfort be of one mind live
in peace &c*

head 1 be perfect see wat this imployes and 1
2 Sincerety and 2 huprightness of hart and
3 3 unblammable in our Life & Convershon
4 and 4 having the Natuer of god brote in
to the hart and for hit to be infuenced
ther by to act according to the will of
5 god and 5 in imitating the blesed jesus
6 in all things and 6 in doing to hoders
as we would that theay should do to ous

[head 2

head 2 be of good comfort in all your Excirse &
1 in all your sufrins see 1 Be of good com-
2 fort in the hordences of god and 2 in
holey conversation one with a nother .
3 4 and 3 in the love of god and 4 in the
faithfulnes of jesus ingaged in your be-
5 half and 5 in the pour of god to supeort
6 and defend and to delever you and 6 in
the wisdom of god in finding hout wayes
and meanes for is oun pour to accom-
plesh the desire in you and for you and
7 that for your good and 7 in the prospect
8 he gives you of futer fesletey and 8 in
that aschourance of injoying it for hever

head 3 be of one minde and 1 in the respect of
the meritous deth and Reserechion of
2 Christ and 2 in the manner of is justefing
3 a Siner and 3 and that is by grace throu
4 faith and 4 in the Sectfing grace of god
in Clensing the belever and washing im
5 Clen and 5 in the dutes injoyend to be-
levers to obsarve and folow that theay
6 may be Everlasteng Saved and 6 in the
7 Resechion of the bodey and 7 in the
8 hapenes of the Rightous and 8 in the

[punechment

1 punechments of the Wicked and 9 in the
perpetuetey of the one as will as the
ouder Namly happnes and mesrey

head 4 Live in peace see 1 keep peace in your
oun mindes by a cloce walk with god and
2 2 Live in peace one with a nother and
3 3 let it be showen by love one to a nother
4 5 and 4 by for giving one a nother and 5
by doing good According to your pour
6 and 6 by Acembling to geder at all oper-
7 tunetes and 7 think no hevel of no one
8 and 8 but preay for all men that you
may Live a peaceable Life

head 5 the blesing promest, the god of love and
1 peace shall be with you see 1 wherso-
2 never you go to drect you and 2 to de-
3 4 fend you and 3 to save you and 4 to
5 comfort you and 5 to suppley your
6 hevery want and 6 he will be with you
7 8 in life and 7 in deth and 8 you shall be
with im to all Etrenery

*Psalm the 16 v 11: Thou will show me the path of
Life for in thy presence is fullness of joy &c*

head 1 I do inquire what this path is and see 1
[the

2 the path of Repentences and 2 faith &
 3 4 3 holenes and 4 the path of your efene-
 metey to all the commands of god, such
 5 6 as 5 mortfecation and 6 self deniel and
 7 8 9 7 watchfulness & 8 preyer and 9 faith-
 10 fullness & 10 perseverences & that to the
 hend

head 2 thou will show me the path for thou art
 1 a god of Love & pour and see 1 by is
 2 3 provedences & 2 by is kindnes and 3 by
 4 5 his word & 4 by his Light and 5 by is
 6 7 Spiret and 6 by is mesengers & 7 by is
 grace

head 3 for the incuregment of all that is in the
 path of Life & Contunes—in is presence
 1 is fullnes of joy &c see 1 joy that never
 2 will be foled by sorrow and 2 for theay
 3 shall pertacke of the water of life and 3
 set doun at the tabel that never will be
 4 drone for hever & 4 att is Right hand
 5 pleshours for hever more for 5 we shall
 have the Compney of the blesed Sperits
 6 7 and 6 of angles and 7 of my Lord im
 Self

Genesis Chap 35 v 18 : For she died

Namly Rachel for win She was in travel
 she named the Child Ben-oni—has hor
 soul was a depearting,—She desirid
 Children & in bearing Children she died

head 1 see 1 what is deth I ancer it is a stagna-
 tion of all the pours of the bodey and 2
 3 a dismaning of the natral frame & 3 all
 the surkleacions is stoped in the wole
 4 5 frame and 4 no life Remanes and 5 the
 6 bodey becomes a ded Lump and 6 this
 comes by the Command of god thou
 shalt diey

head 2 the Caues of dieth & see 1 desabedences
 2 3 and 2 actuel trengresshon and 3 a de-
 4 5 fiences of god & 4 unblef and 5 because
 of the a bove deth came oupon all men
 for all have sined

head 3 the Efектs of deth & see 1 hit puts an
 End to the Closessts Connections in Life
 2 3 and 2 hit parts the Nerest frends and 3
 4 hit leaves a parent in truble & 4 a child
 5 in destres and 5 a brother hor sister in
 6 much sorow and 6 husband hor wife to

[murn]

murn a Lone like a duve in the wildernes
 7 & 7 hit puts a stope to the most pleasing
 8 prospets in life and 8 hit dampes all the
 9 blouming hopes of coming good and 9
 the Efектs of deth is hider Eternal
 10 hapness for never hor 10 Eternel mesery
 for never

head 4 for she died Namly see 1 our frend and
 2 sister in trubleation and 2 she is gon be
 3 fore to Etrernal Rest and 3 i thenk of
 the stroms & tempests she went throu to
 worshop god in this veleg* tho in a
 4 weake state of helth and 4 but throu
 5 them all the Lord hath carrid her and 5
 she know is Ligid in abrams bosom &
 6 6 she deyd to dey no more but will leve
 for never

*2 Epestel of Peter Chap 3 v 14: Whearfore beloved
 seeing that ye look for such thengs &c*

intro- Sent peter is in devering to Exeite the
 duck- Children of god to delegences & watch-
 shon fullnes by the aufulnes & sudnes of Christs
 Coming to judgment and he gives a pert-

* Gildersom in Yorksher

cler a count of the same in this Capter
 & calls the Children of god to a Ridnes
 head 1 in my text see the foling things he ad-
 reseses them with beloved & good reason
 he had so to do—how wear thear beloved
 1 2 see 1 by the Lord im Self and 2 by Christ
 3 4 and 3 by the Sperit and 4 by the flaming
 5 6 host above and 5 by the Saints and 6 in
 a pertcler manner gods Children is be-
 loved for god hath adopted them for is
 7 suns and doters and 7 he gives them his
 8 Rich.grace & prechose Love her and 8
 he ath a Rich Eneretance to give them
 her after

head 2 What things are theay that gods Children
 1 Louk for see 1 the fulfelment of the
 2 Things spoken of by the profets and 2 by
 3 the apeostals and 3 by our Saviour im
 4 Self and 4 of Cofcours Walking after
 ther oun lustes denieing the thengs spoke
 5 of consaring is coming and 5 of the
 heaven & Earth which is kept in store
 aganest the day of judgmen whin fire
 6 shall Consume and 6 this day will com
 7 as a thef in the Night and 7 the heavens

[will

8 will pass a weay with greate noise and 8
 the Ellements will melt with fervent het
 9 and 9 the herth & all thengs ther in shall
 10 be burnt oup and 10 all thease thengs
 shall be desolved nither nateral hor arte-
 11 feshol and 11 for the hevens shall be on
 12 fire & all nater in Convulshons and 12 we
 louk for a new heavens & hearth

head 3 be deligent see 1 in gadering togeder and
 2 3 2 in hering gods word and 3 reeding gods
 4 word and 4 in prayer both privet and
 5 publick and 5 in the mortefeaction of all
 6 sin and 6 in advensing in holnes and
 7 puerety and 7 in the Reprouveing of sen-
 ners & warning them of ther danger and
 8 8 in the sturing your selves oup to hevery
 9 good word & work and 9 in the advans-
 10 ment of Christs kindom and 10 in a full
 rednes a ganest my Coming

head 4 that you may be found of im in beace &
 1 without spot and blamles see 1 haveing
 2 peace in yourselves and 2 with one a
 3 4 nother and 3 with me and 4 with all a
 5 Round you and 5 having no spot of sin
 [with

6 7 with out and 6 no spot with in and 7 be
 8 woley sanctefied and made clen and 8
 blamlous that ware as you are blamld her
 by the wicked that in that day your En-
 9 sencey may aper and that 9 before my
 10 11 father and 10 befor me and 11 befor my
 12 oley Angels and 12 before my Servents
 & all the host of heaven

*2 Corins Chap 2 v 14: The natrel man receveth
 not the things of the Spirit because &c*

head 1 the Subjet spoken of the natrel man and
 1 see 1 he is one Acts only by youmn
 2 3 Reason and 2 by worldly wisdom for 3
 he is distutute of the inlighting Spirit of
 4 5 god and 4 of is Renuing Grace for 5 he
 6 is in a Rebelous state aganest god and 6
 7 his hart is ounchangd and 7 he is ounder
 8 the Course and 8 he is in a deplorabel
 felthey pluted state

head 2 the things of the Spirit—wat is ment by
 1 2 them see 1 Evengeleckel Truths and 2
 3 devine Revelations and 3 the manifesta-
 4 tions of devine truthe and 4 the shour

[Evedences]

- 5 Evedences of the same and 5 the Spirit
 6 7 8 and 6 life and 7 pour and 8 joy & com-
 9 10 fort and 9 peace and 10 those Releigius
 voues of Etrenety
-

head 3 the natruel receaveth not the things of the Spirit, for theay are fouleshnes to im see
 1 1 he receaveth them not in is ounder-
 2 3 standing and 2 in is will and 3 in is
 4 Efeclhsions for 4 theay are fouleshnes to
 5 im, Namly all Revelation and 5 all in-
 6 spiriation of the Spirit of god and 6 like-
 7 wise forgevnies of sines and 7 the sencte-
 8 feation of our nataurs and 8 allso of feel-
 9 ing comfort and joy throw beleving & 9
 10 the feleshop of saints and 10 the Eshou-
 rences of heven & Glorey

head 4 Nither Coms he—for theay are spirituley
 1 desearnd see 1 he cannot for blindnes &
 2 3 2 for Egrences and 3 for hardnes of hart
 4 5 and 4 for stupdedetey and 5 for self con-
 6 seate and 6 for the maney heveles he is
 7 Gultey of & 7 for theay cannot be de-
 seard namly the things of the Spirit &
 he hat not

Isaiah Chap 12 v 6 : Cry out and shout thou inhabitant of Zion for greate is the &c

head 1 Zion I may decribe & show what is ment
 1 by it & see 1 Zion was a fort and so is
 2 the Chirch of god and 2 hit was a mount
 3 and so is the Chirch and 3 as davied
 touk Zion, so hath Christ taken peshon
 4 of ous and 4 daved fortefied Zion hor
 5 jeruslam, so hath Christ and 5 Zion was
 a plas of Renown and Glorey to, so is
 6 the spirutel Zion and 6 Zion was louked
 oupon by all strangers as the most scaure
 place on hirth, so is Christs Zion & all
 that belongs to it is suer from all that
 7 wood harem & 7 Zion was a rich magzin
 8 & so is the Church and 8 Zion had its
 laus & prestes and its kings, so hath
 9 Christs Zion Zion had 9 maney honers
 conford oupon it so hath the Zion of
 10 Christ and 10 Zion had Grate Riches
 brought ounto it, so hath the Spirutl
 11 Zion & 11 Zion afourded a plesent vew
 12 hor prospect to the inhabetents 12 so
 doth the Lord to all them that are is

head 2 who are the hinabitants of Zion see 1
 [such]

2 such as hath ben boren in or & 2 such has
 3 have a titel to the priveleges and 3 such
 4 has have a porshon ther in and 4 such
 5 as are made fre men & sitsons and 5 such
 6 as dwell ther in and 6 such as obsarve
 7 the Lowes & Rules of zion and 7 such
 as obeay ther king

head 3 greate is the holey one of Israle in the
 1 midest of the see 1 he is holey in is
 2 3 Natuer and 2 in is Name and 3 in is
 4 5 warks & 4 in all is attrebutes and 5 he is
 6 7 greate in mrcey & 6 in pour and 7 in
 8 9 wisdom and 8 in Love and 9 he is in the
 10 medest of Zion to in cuireg and 10 to
 11 save & delever and 11 to supley all hor
 12 wants and 12 to buteyfey & to honer it
 with is prisence

head 4 Chry out & Shout thou inabeteent of
 1 2 Zion see 1 with joy of is Compney and 2
 3 becose of is saving pauer and 3 becouse
 4 5 of they titels and 5 of they privlegs & 5
 6 of the honers conferd on the and 6 in
 7 prayeses to they king and 7 shout in
 8 holey Raptours of mind and 8 in the

[Consedration]

Consedration of bing a inhabetnt of the
9 Rock & 9 in Trioumpe of mind

*2 Tim Chap 2 v 3 : Thou therfore endure hardness
as a good Solger of Jesus Christ*

head 1 & see 1 A Soldier is Listed to som Capton
hor Commander he gives oup is name, so
2 is a Cristin and 2 a Soldier leaves all
hoder afares, so do a soldier of Christ in
3 afection & 3 a soldier hafter he is Listed
is armed & so is the children of god and
4 a soldier is known by his habit and
5 Armor & so is the Christion and 5 sol-
diers is clothed & pervied for by the
6 king, so the soldiers of Christ and 6
soldiers fites for ther king & cuntrey &
so doth the Christion for the Gloreyn of
7 god & the good of hoders and 7 A sol-
dier hath is ware fare apointed im & is
henemeys descoverd, so the Christion &
8 A Soldier Larnes is Exercise so doth
9 the Cristin Soldier and 9 a Soldier Ex-
pets & prepeares to met is Enemies so
dot the Sants of god

[head 2

head 2 what are the Enemies A Soldier hath to
fite with see both Externel & Enterne
1 2 Extrenel are 1 the devel and 2 the world
3 4 and 3 the pleshours of the world and 4
5 6 honers and 5 profets and 6 povertneys of
7 the world and 7 the men of the world &
8 intreanle Namley sin a in word Enmey
and 9 the flesh and 10 darknes & spiritul
wickdnes in high placeses

head 3 how must they fight see 1 wisley and
2 3 4 2 Corigleasley and 3 persvernlly and 4 in
5 hopes of Concring and 5 with faith and
6 7 6 spare not one Enemey but 7 kill hor
put them all to flight

head 4 he must in duer hardnes as a good of
1 jeus Christ and see 1 induer hardnes in
2 3 mortfeacion and 2 in self deniel and 3
induer hardnes from men & thing and
4 5 6 4 in Reproches and 5 in slanders and 6
7 from Satan and 7 in all your ingeagments
8 9 and 8 induer pachently and 9 Coriglesly
10 & 10 Constntly to the hend

head 5 has a good Solger see 1 a good Soldier
Exposeis im self in the couse of god and

{ 2 he

2 3 2 he spares none of the henemy and 3
 a good Soldier will keep with is Coulrs
 4 and 4 a good Soldier will not tирн is back
 5 and 5 a good Soldier will allwayes abay
 6 is Capton & 6 a good Soldier will mind
 the distent beate of drum and sound of
 trumpet an Alarm Cole a march a batle

head 6 a few things to imbolden a Soldier see
 1 2 1 the gudnes of is caues & 2 the pour of
 3 4 god and 3 a good call and 4 a good
 5 conscience and 5 the aschourence of
 victrey

head 7 what he will gane that Concers see 1
 2 3 honer and 2 greate spoules & 3 a Croun
 4 5 and 4 a kingdom and 5 hetrenl Life and
 6 6 for never more, the hend

*Isah Chap 35 v 8 : And an highway shall be there
 and a way & hit shall be called the way of &c*

the a bove text referes to the Glories
 times of the messiah in Regard to the
 success, & puerety of the gospel—Mark,
 the high & holey way is all one—in

[speaking]

speaking from the text I may conseder
 head 1 the foulng things and see 1 the high
 1 way, hor the way of holeness see 1 in
 Regard of the hother of it jesus Christs
 2 3 and 2 hit was he that founded hit & 3
 4 he that prepearde it and 4 he that thougt
 5 6 it and 5 he first walked in it and 6 hit is
 the high way for hit Leedes to heaven &
 Glory

head 2 the a bove way is a prohibited & a pro-
 prateaded way—hit is prohebited the
 unclen shall not pas ther in hor over it—
 1 1 hit dose not impley that ther is not a
 2 posebelety to walk ther in but 2 wile
 siners is in a coures of Rebelin theay
 3 cannot but 3 hit im pleys a dificltey in
 4 the way for hit is a strate way but 4 hit
 is a propereated way for all the children
 5 of god & 5 such shall go ther in

head 3 the above is a pleane way see 1 reveld in
 2 3 Cripter and 2 the doctrin is plane and 3
 4 Exprence is plane and 4 the practses of
 5 the Saints is plane and 5 hit is planly
 6 tought & 6 hit is a way much freequented
 7 in all ages and 7 hif this way is hope

(walk

-
- 8 walk in it & 8 hif a privelege im brace it
 9 and 9 hif plane ounexcuseable all that will not
-

Acts Chap 11 v 23: Who when he came & had seen the grace of God was glad and exhorted them all that with purpose of hart that would cleave unto the Lord

the sirvents of god ware Cattred a brode oupon the percution of Stephen & theay Reched Antioch & maney beleved in the Lord jesus—win this ware made known to the Chirch att jerusleam—theay sent forth barnabas—who when he came & had seen the grace of god was glad & head 1 exhorted them all &c—What is ment by 1 2 the grace of god see 1 faver & 2 marcey 3 4 5 and 3 Love and 4 Salvation and 5 the grace of god was sen in them in beleving 6 ing the gospel and 6 in terner from ther 7 idles to god and 7 he so the grace of god when he hard them declare how theay ware brought to imbrace the truth and 8 8 so doth the preachers of gods word [with

with the rest of the peapel see the grace
of god whin his word makes a lasting
impression oupon the peapels harts and

- 9 10 9 when Siners is a wakend & 10 mirners
 - 11 Comforted and 11 blevers Esteblisched &
 - 12 12 whin belevers injoy the spirite & hits
frutes & are fund oupright in hart & life
 - 13 and 13 when the word Ruens and is glo-
reyfied & siners saved
-

head 2 he was glad—Reale menesters is the same
theay Rejoyce more in the Salvation of
one soule, then in the Largest benefit
hor the greatest geiftes that can be hoferd

- 1 hor given unto them, he was glad see 1
that god had ben a mongest them and
 - 2 2 Tho he had not ben the henstrement
 - 3 for 3 a Reale servent of god will Rijoyce
who never is made yousefull to man kind
 - 4 and 4 he was glad, for ther was a prospet
 - 5 of more good bing doun and 5 he was
glad that the kingdom of Saton did totter
& that the kingdom of Christ was going
to be set oup
-

head 3 he Exhorteth them all, that with perpos
[af]

of hart that theay would Cleve unto the
1 Lord and see 1 he know the dangers that
2 theay would be exposd to and 2 the
maney Enemeys theay would have to
3 incountuer and 3 the ned theay had of
devine helpe—ther fore Cleve to the Lord
4 5 and that 4 in prayer and 5 by faith and
6 pertecuerly in hevery time of triel and
7 8 7 in love to one a nother and 8 all of
you to the Lord & that with full parpes
of hart

USE

1 1 you have Long injoyd greate prevlidges
2 2 his the grace of god dersrauble in you
3 3 be thenkfull for it unto the Lord your
4 god 4 see that you receave it not in
5 veane 5 but grow in grace & knoulidge
6 & Love 6 walk wordey unto all well
7 pleaseing 7 untall grace termneate in
Glorey

Prov Chap 4 v 7 : Wisdom is the princabel thing

head 1 What is ment by wisdom see 1 the fer of
2 the Lord & 2 to depeart from henequetye
[and

3 4 and 3 hevenly hunderstanding and 4
Espeshly to know Christ who is the wis-
dom of god

head 2 Whey wisdom is the presenceable thing
1 see 1 for with out it we cannot be hapey
2 and 2 it apers the prenceable thing for
parentes to bring oup ther Children and
3 3 for Children to know how to beave to
4 ther parentes and 4 for masters to Rule
5 ther Servents & 5 for Serevents to serve
ther masters, not with Eye serves—but
6 with oup Rightnes and 6 for kings to
7 Rule Right and 7 for subjetes to obeay
8 & 8 for magestrates to detremen propley
9 in hevery Cause and 9 for husbands &
10 wifes and 10 for menestres to preache &
peapel to heare a Right & to profet that
god may be gloryfied in all things

head 3 Git therfor Wisdom see 1 you must be
2 made sencable of the want of it and 2
3 pray with humeletey for it and 3 with
4 5 ferver and 4 with faith and 5 seek for it
as for hed trisher in hevery a pointed
way till you find it

USE

- 1 see 1 If wisdom be so valouble how Rich honroble & hapey are all them that have
- 2 it and 2 how pour & deskapabel & mes-
- 3 rabel those that have it not and 3 have
- 4 you it—keep it fast to the End and 4 have you it not—git it.....

Amos Chap 5 v 6: Seek the Lord & ye shall live

the profet Amos was sent by the Lord god to the Rebelous ouse of Isral to tell them of ther sin & wicked ness & the Consequence that would fole hif theay did not Repent & for Sake ther wicked ness & tern to the Lord—he therfor gives them a nother invituation in the words of my text—seek the Lord & yea shall live

- head 1 the foling things to be consederd see 1 my text preaysuposes that Isral had Lost
- 2 the Lord which was sertly true—for 2 theay had lost his worship for theay
 - 3 worshopt hidles and 3 theay had Lost
 - 4 the true knowlige of god and 4 the Love
 - 5 of god and 5 the devine presence & per-

[tection

6 tection of god and 6 them Evedences of
7 futer velesetey & glory for 7 theay had
ferveted hevery Right & titel to god

head 2 the Enveytation given—Namly Seek the
1 Lord see in what manner and 1 in is
devine a pointment as drected in is word
2 3 and 2 that is by Repentence and 3 by
4 Supleation & prayer and 4 by faith and
5 5 that delegently & fervently tell god is
found

head 3 the incuregment given & the blesing
1 promest yea shall Live see 1 the gudg-
ments denunst shall be terend a Side
2 theay shall not ort you and 2 you shall
not dey by that dith I did not intend
3 you should and 3 you shall not dey
4 Etrenl for 4 you shall live in my ordences
5 for I will bles you in them and 5 Live in
6 the medest of deth and 6 Live in me &
7 I in you for 7 ye shall Live a Life of
faith in God her a bove all & in all and
8 throw all and 8 ye shall Live for never
more for ye shall never dey

[USE

USE

see 1 have you lost god—o Consider the
 Consequenc that will folow hif you do
 2 not find im and 2 take in Curigement &
 3 seek im for he will be found and 3 the
 Blesing you will in joy hif you find your
 Lord

*Heb Chap 6 v 19: Which hope we have as the
 Anchor of the Soul both sure and stedfast*

head 1 know hope is a well grounded Expeation
 with a patient Luking for the accom-
 plishment of gods promes and 2 this
 3 hope keepes the Souel a Live and 3 hit
 4 pueryefes the hart and 4 hit is a god
 5 hope given by grace and 5 hit is an
 6 abiding hope and 6 hit maketh not a
 Shamed, but gives Curige

head 2 Why hope is Compard to an Anchor see
 1 an Anchor is a good Stay to a Shipe
 in a Sturem—So hope is to a blever in a
 2 day of Truble and 2 a Anchor takes old
 of Som thing out of sight—so doth the
 3 hope of the Christon and 3 an Anchor
 [that

that takes old of a Rock hor firm place is made safe & keepes the Ship from bing Reckt—so win hope is sentord in Christ

- 4 the Rock we are safe and 4 an Anchor with out the Cabel would be of no youse —so hope with out faith is of no youse
- 5 to the Soule and 5 an Ancher must be Rightly Cast for advanege to the Shipe— so hope must be cast with in the veale in Christ

- head 3 the grund of a Christens hope see 1 the 2 Love of god and 2 the dith of Christ &
- 3 4 3 is Reseraction and 4 is intershon and
- 5 6 5 the Covent of grace and 6 the fullness of grace truserd oup in Christ of ous &
- 7 8 7 the marcey of god and 8 the oth of god and 10 our Relation to god and
- 11 12 11 the pour of god and 12 the faith fulnes of god—god gave ous all this hope

St Luke Chap 9 v 23: And he said to them all if any man will come after me let im deny himself & take up is cross &c

- head 1 hif any man will come after me, that is Will

Will be my descipels hor a Cristion, see

- 1 what is implied in bing a descipel of Christ hit is to be a folourer of Christ
- 2 3 and 2 a blever in im & 3 to be a sufferer
- 4 with im and 4 to for sake all for im and
- 5 to be despised because of im

head 2 Such as are desceipes hor will be such

1 must deney them selves see 1 not ther

2 Senceses in matter of fact nor 2 the Renounceing of our Reason in Matters of

3 Relegeon but 3 a Willingnis to part with
all Earthley Comforts & worldly injoyments Contrayry to the will of god &

4 for the sake of Christ and 4 deney our

5 selves of honers and 5 of pleschers and

6 6 of the frindship from father hor mother
hor aney hoder ner relation, hor houseses
& Landes Whin standing in the way of

Christ hor is glory hor our Comfort and

7 7 hour Lives must be parted with hif required for the sake of Christ

head 3 & take oup is Cross dayle and folow me

1 see 1 to Bare the Cross is to sufer freley

2 & cherfly & pachently and 2 daly wile

[the

- 3 the Lord layes it oupon im and 3 with
out wearenes for it will Bring a Croun—
the Romens malefactors Bore ther Cros
which theay did on, but hif we bore our
Cross & foley Chris dayle hit will bring
 - 4 os to a glores hend for 4 theay that sufer
with im shall Reane with im for never
more god grant it for Christs sake
-

*Psalm the 34 v 19 : Many are the afflictions of the
Righteous but the Lord deliverith im out of
them all*

- head 1 I inquire who are the Rightous—observe
none are such by Natuer, for all are
 1 siners see 1 such as are Rightoues are
 2 saved from the guelt of Sin and 2 the
 3 Love of Sin and 3 from the pouer of Sin
 4 5 and 4 from the inbing of Sin and 5 saved
 6 in to the Likness of god and 6 hit is
hevedent to all a Round them
-

- head 2 what are the afflictions that the Rightous
 1 met with see 1 is supstnces att times and
 2 2 his name is Lost or Cast out as hevel
[and

3 4 and 3 in is famley and 4 in is bodey and
5 6 5 from wicked men & perfesers & 6 att
the wickedness of the wicked & the Car-
7 lesnes of the Children of god and 7
from the difrent dispencesations of god
provedences

head 3 the promes given but the Lord deleverith
1 im out of them all, see 1 he gives grace
2 to beare with them all and 2 pour to
3 Com throw them all and 3 faith to Live
4 a bove them all and 4 hope in Expeta-
tion of a deleverence from them all at
5 the Last and 5 a prospect of the dlever-
6 ence which droes ner and 6 a full per-
swashon that god will fullfil is promes in
7 them oupon them & for them and 7 the
hease & joy & plesher and all that god
hath to give will be thers win deleverd

*Prov Chap 4 v 23: Keep thy hart with all dili-
gence for &c*

head 1 what ar we to ounder stand by the hart
1 It is the Seate of Life see 1 Naturel Life,
2 3 for 2 hit is the first that lives and 3 the
[last

4 last that dies—see 4 hit is the Seate of
 5 Spiritule Life, for 5 the prinsable of Life
 is firmed in it from ware all vtile Riligen
 6 flowes and 6 the hart is a Reposetrey of
 7 good hor bad for 7 hider god hor the
 divel will be theare

head 2 keep they hart with dilignce see 1 the
 2 mind from vanety and 2 the understand-
 3 ing from Errorr and 3 the will from per-
 4 versnes and 4 the Concens Cler of gilt
 5 & 5 the Effections from bing inordinate
 6 & set on evel objects and 6 the thotes
 from bing employd on bad subjects and
 7 7 the wole from foling into the hands of
 8 the Enemy and 8 with diligence Nomly
 hevery havenew let nothing go in that
 would hort, Nither aney thing go out
 9 that is good 9 but keep it with watchfull-
 ness & prayer & faith

head 3 for out of it are the Eshous of Life &
 1 dith that is 1 hif thou do not keep it a
 henemy will com in to they hort & dis-
 2 honer but 2 hif thu keep it, hit will be
 3 for they good & they glorey—for 3 hit

[hider]

hider will be deth hor life to the & that
according to they diligence by the grace
of god in not yousing hor yousing it then
hend keep it amen

Colosians Chap 3 v 11: But Christ is all in all

head 1 Whey is Christ saide to be all in all see 1
he is the Bleoved son is fathers darlen &
2 2 he is the god of Admirachion & wonder
to the Angles for theay are is mines-
3 treng host and 3 he is the Saintes delight
4 5 and 4 his Children Comfort and 5 manes
6 desire and 6 the divels dride

head 2 how is Christ all & in all see 1 to the
2 sick he is a veshon and 2 to the pour he
3 is ther Riches and 3 to the Naked he is
4 Clothes and 4 to the weary he is Rest
5 6 and 5 to the trobled he is peace and 6 to
7 the dispised he is ther oner and 7 to the
8 Egrent he is Wisdom and 8 to the oun-
9 rightous he is ther Righnes and 9 to the
10 ounholey he is ther Cenctfation and 10
to the weake he is ther strenght and

[11 he

11 12 11 he is Life in deth and 12 he is heven
in hell

head 3 to whom is Christ all in all, see 1 to im
2 that ounes im and 2 to im that abeays
3 im and 3 to im that comes to im and
4 5 4 to im that beleves in im and 5 to im
6 that worshops im in sperit & truth and 6
to im that Acknouligs Christ in all is
7 wayes and 7 to im that for sakes all for
im & denies im self & takes oup is Cros
8 & foles Christ and 8 to im that Luves im
9 in all, & thru all, & a bove all—9 to such
10 Christ is all & in all 10 are you the per-
sens make the inquerey

*Isaiah Chap 51 v 11 : Therfor the Redeemd of the
Lord shall return and come to Zion &c*

head 1 I show who are the Redemd see 1 such
as ware in Captivetey are set free and
2 2 such as ware obresed are dleverd and
3 3 such as ware Condemnd are pardned
4 and 4 such as ware sould are Ransmend
& Restord

[head 2

head 2 I show who is the Redeamer hor Rans-
mear see Namly Christ how hath he
Ransmend the Redemd & by what see

1 2 1 by is paneful life and 2 is ignomous
3 dith and 3 by the Shiding of is Blod and
4 5 by the sacrificise of im self and 5 by the
ofring oup of im self for ous men & our
Salvation

head 3 the sorow & morning the Redemd Ex-
prence here & from what & on what

1 account see 1 on account of siners trans-
2 grising gods Low and 2 of the disoner
brought oupon god oupon that ac-
3 count and 3 because of the slighting of
4 the ordinces of god and 4 because of the
disetseam of Christ & is word & mesen-
5 gers and 5 a mirning because of the
Eraverant beaveor in gods worshope and
6 6 because of the indefrence a mongst
7 perfesers and 7 because of the Back
slidings of so many from gods wayes
8 and 8 because of affliction theay labeour
ounder in themselves hor from others
but shall fle away

head 4 the promes theay shall Return to zion
[with

- 1 with singing & never Lasting joy see 1 in
 2 strength of god and 2 the faithfullnes of
 3 4 god and 3 Love of god and 4 because of
 5 a dlevrences from all here and 5 the
 prospect of fesletay before
-

Psalm CXLIX v 2 : Let Israel rejoice in him that made im Let the children of Zion be joyful in thee King

head 1 who are israel see 1 such as have Resld
 2 3 with god and 2 have perveald and 3 such
 4 as have got the blesing and 4 such are
 sircumeside in hart & oupright in Life

head 2 God made israel—that is in to isreal &
 1 2 made im a New see 1 in word and 2 in
 3 4 5 ded and 3 in thote and 4 in disire and 5
 6 7 in knoulige & 6 in love and 7 in practes
 & in privileges

head 3 such is the Children of Zion see 1 of
 gods Chirch her which is cold Zion and
 2 3 2 isirel is Children of the Chirch and 3 as
 such a Right to all the benefets and
 4 privliges of zion and 4 the Children of
 the

the zion a bove for that is ther home and
5 5 Risting place a bove in hiven

head 4 who is the King of Zion see Namly
1 2 Christ for 1 he saves and 2 defendes and
3 4 3 watches hover Zion and 4 he in Riches
5 Zion and 5 honers Zion with is presences
for he dwells ther

head 5 the Command given & that is Rejoyce &
1 be glad hor joyfull in ther King see 1
2 because of is gifts and 2 because of the
3 honer he hath confeard on zion and 3
because of the promes he hath given &
that is to Live & reane with im for hiver
4 4 o then Rejoyce with joy ounspeakeable
5 & full of glorey and 5 be joyfull and
shout thou inabtent of zion because of
they Right

*Revelations Chap 14 v 12: Here are they that keep
the Commandments of God & the faith of Jesus*

1 the Commands 2 faith 3 who have
faith & keep the Commands 4 the Bles-
head 1 ing of such I do inquire who theay are
[that

that keep the Commandments of god &
the faith of jesus—and what gods Com-
mand is & what the faith of jesus is and

- 1 see 1 Command is to love god with all
 - 2 our hart &c and 2 our Nibour as our self
 - 3 and 3 to seperrate from seners & com not
 - 4 nigh the ounclen thing and 4 to worshop
god in spirit & in truth
-

- head 2 what is the faith of jesus and see 1 to
2 beleve he came from god and 2 that he
3 is the truen mesieay and 3 that he is
our Saveour & that ther is none besides
4 im and 4 that he is the true god as well
5 as man and 5 that all who do not beleve
in im shall be Cirst
-

- head 3 who are theay that have this faith, & keep
1 gods Commands see 1 theay are theay
2 that resist Satens temptations and 2 deney
3 themselves and 3 takes oup the Cross &
4 folowes Christ and 4 over Comes the
5 world and 5 are saved from all things
6 that god hath for bidin and 6 theay that
sufers willingly & cherfuly & patntley &
7 Constnly and 7 keep gods command

[Namly]

8 9 10 Namly watch & 8 pray and 9 fite and 10
 11 12 Rund and 11 Restle and 12 streve and
 13 13 are found in all gods ordnaces to the
 hend

head 4 the Blesing those are theay see 1 theay
 2 Blest with gods presences her and 2 is
 3 Cure in dith and 3 is aprebaton at judg-
 ment and is presences & joy & Love for
 hever

*Reve Chap 14 v 13 : And I heard a voice from
 heaven sang unto me write &c*

head 1 who are the ded in my text, see 1 such
 as have ther life hid with Christ in god
 inquiry what are theay did to Iancer
 1 2 3 see 1 to plesher 2 to pride 3 to honers
 4 4 to the Love of this present world with
 5 6 all things ther in 5 to sin 6 to the Love
 in respect of Expeting Life from it—but
 all that are so ded are a Live for Christ
 Liveth in them

head 2 I show how such diey in the Lord and
 1 see 1 theay dey in younetey with im
 [2 in

2 3 4 2 in peace and 3 in faith and 4 with
 5 hopeful Blouming and 5 in peace with
 6 all men & 6 theay dey in god the Spirit
 Returns to im

head 3 the Blessedness of all such and see 1
 Dith is blesed to them for hit fres them
 from all ther Troubles & Sorows & gives
 them a Rest from all ther Laber and
 2 3 2 Dith is a blesing see 3 hit brings them
 4 to a blesfull Etreneyt and 4 ther Blessed-
 ness is from hens forth that is from deth
 5 6 for hever and 5 with god & 6 the Sperit
 7 says so and 7 ther workes shall fowley
 8 them and 8 be Rewarded from god and
 9 9 for he that gives a Cupe of Could
 water to a discipel shall not Lose is
 Reward

*Hebrews Chap 6 v 12 : Be not slothful, but fol-
 lowers of them who throwgh faith & patience
 inherit the promises*

the a posteal hath ben prouing that the
 presthod of Christ is fore more Exelent
 then that of Arans, & in the hend of the

foregeng Chap he Reprouves the hebreus
for ther dulnes in jugment, & Letel
grouth in grace & in the Chap out of
which I have Choues my text he coles
oupon them to make advensments in
knoulige & grace & gives them Examples

- head 1 to foule in my text, & see 1 A Cautionary
direction given be not Slothful, that is in
2 your dutey in privit and 2 in famely
3 dutey and 3 in atinding the ordinces of
4 god and 4 in hering gods word hor
5 Riding god word and 5 in Reprouving
6 Sin ware iver you are and 6 in Reliving
the destresed, in mind, bodey, or Estate,
7 and 7 be not timorous & faint harted
8 hor Remes & Negligent 8 but Actef and
vigorous
-

- head 2 the greate dutey Exorted to, be followers
of them who throw faith & patence in
1 &c see 1 follow them in conversation and
2 3 4 2 in practes and 3 in selfdeniel and 4 in
5 6 faith and 5 in hope and 6 in Curige and
7 8 7 in Love and 8 in all sufrings & triles
whatsohever hor from whom so hever
they Com

head 3 what ware the promeses theay know
 1 2 inearet see 1 victrey of deth and 2 from
 3 4 futer pounechment and 3 a Croun and 4
 5 a Seat hor manchon and 5 a gingdom &
 6 6 heaven wheare ther is fullnes of joy
 7 & plesher for never more 7 hif we folow
 them we shall Like wise inirit the pro-
 meses with them

Hebrews Chap 11 v 16: But now theay desire a better kingdom, that is an heavenly—whearefor God &c

head 1 I inquire who theay ware that disired a
 1 better Contrey and see 1 Eneock and
 2 3 2 Nhoa and 3 Abram & Isick & Jacob
 4 5 and 4 All the partrarkes and 5 All the
 6 7 profetes and 6 Apostals and 7 all the
 8 marters and 8 All the Children of god in
 all ages

head 2 what was this Countrey they Disired and
 1 2 see 1 hit his a plenteyfull one and 2 hit
 3 is a sittesfiing one and 3 a plesent one &
 4 5 4 a peaseable one & 5 hit is a heavenly
 6 one and 6 an Everlasting one

[head 3]

head 3 whey do theay desire this beter Contrey
1 see 1 becose this is a dissatesfing one &
2 3 2 Aounpeaseabel one and 3 a Sinfull one
4 5 & 4 a deseatefull one & 5 a puled one
6 7 and 6 Ciresed one and 7 a distroying &
8 damning one and 8 hit is one that will
9 be Destroyed & burent houpe and 9 be-
cause a Cristen hath no a bideing place
her, for is house is a bove

head 4 to all such god is not a shamed to be
1 coled ther god see 1 ther Creating god
2 3 and 2 perserving god and 3 perveding
4 5 god and 4 Coventing god and 5 Redem-
6 7 ing god and 6 gustfing god and 7 Sintfy-
8 ing god and 8 perserving & Living god
9 and 9 ther faithful never faling god

head 5 for he ath pervided a Sitey 1 strong 2
3 4 5 Rich 3 butefull 4 plesent 5 Durabel
6 7 6 Constant 7 never Lasting

*Colossians Chap 1 v 28 : Whom we preach warning
every man &c*

head 1 the object of ther preaching, namly
1 Christ see 1 the apostals & all Reale
[menesters

menesters of Crist will preache im as a profet to show pour Seners ther Lost

- 2 Estate and 2 to show them the way how
 - 3 to be saved and 3 theay will preache im
 - 4 the true way to god & glory and 4 ther
 - 5 6 king & Saver and 5 ther prest and 6 ther
 - 7 Advecate and 7 ther all
-

- head 2 the manner of ther preaching & that was
in taching hevery man & warning hevery
1 man see 1 theaching hevery man the
2 nater of Repentence and 2 the nesesetey
3 of Repentence and 3 the Nater of faith
4 5 & 4 the afect of faith & 5 the Nesesetey
6 of faith and 6 of Holenes what it is &
7 how it must beafectedh and 7 the Ne-
sesetey of it
-

- head 3 the Strictnes of ther preching—in warn-
1 2 ing hevery man—see 1 of Sin & 2 the
3 nater of it and 3 the Effectes hit hath &
4 4 wat will be the hend of all that con-
tuney ther in
-

- head 4 the hend of ther preaching—that theay
might persent hevery man perfect in
1 Christ jesus see 1 to be perfect is to be
[pardned]

- 2 pardned hor borne a gane and 2 to be
Senctefied & washed & made Clene and
 - 3 3 to be seperrated & set a part for god &
 - 4 to god and 4 such shall be in Christ and
 - 5 5 be persentend to god at the Last
-

2 Corins Chap 5 v 20: Now then we are ambassadours for Christ as though God did beseech you by us we pray you in Christs stead be ye reconciled to God

god & man is not Reconesild, but att
varence, for man made the breach & be-
came an Enemy to god by wicked works
and the Sener Remanes ounreconsild to
god, & hevedent proufes is given by im

- 1 of the same see 1 his Enmetey & dislike
 - 2 3 to gods word and 2 his ordences and 3 is
 - 4 5 6 Name and 4 is ways and 5 is Cros and 6
 - 7 8 is mesengers and 7 is Spirit and 8 is
commands and drichtions
-

- head 2 what is ment by Reconciliation see 1 that
- 2 2 partes be a gred and 2 that past def-
rences and trispous be for given by im
 - 3 that Receaved the Rong and 3 that a

[Renewing

Renewing of former frindship & younen

- 4 take place and 4 all discontent & dislike
 - 5 be birid in oblivion for hever and 5 the two to be com as one
-

head 3 the a bove Reconsilaton must be brought

- 1 about by Christ jesus and see 1 he hath
- 2 don it by is Deth & pashon for 2 he hath
- 3 pade the prise and 3 sitesfid justes and
- 4 4 don the will of god & in im god is will
- 5 pleasd and 5 he hath opend the way to god for ourselvs

head 4 the Love of god by Crist & in Crist for he beceaches you by us & we in Crists stade pray you to be Reconseled to god

- 1 2 see 1 by is Love and 2 by is for barence
- 3 4 and 3 by is diing and 4 by is Rising and
- 5 6 5 by is interseshon and 6 by is word &
- 7 Spirit and 7 we pray you for your soles
- 8 9 sake and 8 your bodes sake 9 for your
- 10 frends sake 10 for the gospel sake and
- 11 11 for Crists sake

Geneses Chap 7 v 23 : And Noah only remained alive & they that ware with him in the Ark

the flud is one of the greatest & most
[terribel

terribel & most afoul Events whe find
Recorded in Cripter, hor hestory, for hit
swept a way all mankind, Except 8 per-
sons, and with them the memery of all
things that had never been transacted in
the world Except what holy Cripter have
perserved the Account of Noah & them
with him is wordey of our notes, and
head 1 see the foling things what are we to oun-
derstand by the ark see 1 a vessel and
2 3 4 2 a Cofer and 3 a house and 4 a shelter
5 hor hiding place and 5 a Saf Refuge
such was Noahs Ark to im & all that
6 ware with him and 6 the Sacred Ark had
in it the 2 tabels of ston, which had the
Commandments on them hor the morel
Law & the pot of manna & Arens Rod
7 & the 5 bouks of moses, know 7 Noahs
Ark and the Sackered Ark was tipeckel of
Christ the true Ark of the everlasting
8 Covent for 8 he will bare the Carracter
Sperituly has Noahs Ark did temprely
9 9 and as thease valubel things ware in
10 the Saeackered Ark 10 so all Riches is
in Crist the true Ark

[head 2]

head 2 Noah was in the Ark, with the Res of is famely, & the difrent kinds of Creators

1 god Commanded im to take see 1 ther
2 was a douer ther in to Enter and 2 hait
3 stud hopen and 3 hit was fre of Acces
4 and 4 A Envetaten was given for them
5 to com in and 5 a warening given of the
6 Concunce of Not Coming and 6 hit only
stud hopen for a time for god Shut im
7 in, & then no more Entrence know 7
Christ is the Ark & the douer of marcey
is hopen to all that will com—o Com
then all the world, Com Siner thow but
8 what is it to be in the Ark hit is to
9 beleve in him 9 & the moment a Siner
beleves in Christ that moment he Enters
10 in to Christ for 10 he hides him self
ther and will find Christ a safe Refuge
and hiding place, as Noah did in the
Ark

head 3 the Concunce of bing in, & not bing in
the Ark. Noah and them with im is safe

1 & Remanes a Live see 1 in the hopening
2 of the wendes of heaven and 2 in break-
ing oup of the fountans of the great
[deep]

3 deep and 3 in the gatgring to gither of
 such an aboundences of whaters when
 4 Rising to such a hofull fluid and 4 Safe
 in the midest of such a terobel dulegue
 .5 see 5 so will all them that are in Christ
 6 7 6 for theay will Remane safe 7 whin the
 8 Sun will not shin 8 and mune hide its
 9 10 light 9 and Stares fall 10 and pours of
 the hevens shakes & the sine of Christ
 11 a pers and 11 im self will com in or with
 Clouds and the world all on a blaze but
 12 12 thay that are not in im will be Like
 the peapel in Noahs day when the
 whaters came see them Runing to the
 ark but to late the dour is shut & see
 them at the tope of tres and houses &
 muntens Like frited Shepe & all swept
 away so shall the wicked.....

*1 of Peter Chap 1 v 3 & 4: Blessed be the God
& Father of our Lord jesus Christ which accord-
ing to his abundant &c*

head 1 the benefit Declared & that is we are
 1 begotten a gane, see 1 bore a gane and
 2 3 2 made New Creators and 3 Converted

[and]

4 5 6 and 4 pordend and 5 washed and 6 Re-
7 newed and 7 Adopted know all the a
bove meen the same thing

head 2 the hefeacet hof the Blesen Reseaved &
1 that is hope a Living hope see 1 hope
is a will grounded Expeation of the ful-
felment of god's promes and 2 hit puerey-
3 fies the hart and 3 hit maketh not a
4 shamed and 4 hit is anabiding hope and
5 6 5 hit is a good hope and 6 hit is a Living
hope and henters heaven wher our for-
roner is gon

head 3 the hend of bing begoten agane to a
good hope & that is, that we might injoy
1 an inheritance incorruptible &c—see 1
the Cristens inhearetance is in heaven
2 3 and 2 hit will not be Corrupted and 3
4 Nither defiled and 4 hit will not fade
5 away and 5 hit is Resereved hor Lade
oup Safe ware none can take it from ous
6 and 6 hit is in heaven ware we shall
injoy it for hever—for it is ther for you

head 4 the Cause of all the a bove Blesings
1 Reseved and see 1 the spring, god the
[father

-
- 2 father of Crist and 2 the Rise of that
spring and that is abountent marcey and
3 3 the meretouse Cause hor meanest of all
is Crist's dith & Risereshion from the
dead god blesouses ous for that

head 5 god hath to be Blessed for what he hath
1 2 3 don for ous see 1 in word 2 deed 3 thote
4 5 4 in all placeses and 5 oupon all occau-
6 7 8 shons 6 in Life 7 in deth 8 to all
Etrenetey

*St Matt Chap 19 v 27: Behold whe have left all
and have foled the what shall whe have therfore*

whe have a Convershon betwext our
Lord & a Rich young man—he wanted
to know how hor wiche way to be saved
—Crist bid im sell all he had & give to
the power and folow me & thou shall have
trisher in heaven but he would not, he
want a way soroful, our Lord takes an
acashon from im to show how hardly
Rich men will henter heaven—but the
disepels of Crist bing Sencabel that they
had left all for im, peter hancers for them

[all]

all in the words of my text behold we
head 1 have Left all—Inqurey who theay are

1 that have Left all and see 1 such as are
depeley a weackend & made sencabel
2 of ther danger and 2 hem that Repentes
3 as in dust & asheses and 3 the seekeng
4 sener and 4 the belever & Renewed man
5 and 5 the holy man

head 2 what is it that such have Left see 1
2 3 plesher and 2 honers and 3 Richeis and
4 5 4 ther sinfull companens and 5 ther sin
6 & foley and 6 the sirves of Saten and
7 7 ther houn hease & all that is sin

head 3 & whe have foled the—how & in what
1 2 manner see 1 in shame and 2 in povertey
3 4 and 3 in peurcution and 4 in weareness
5 6 and 5 in honger & thirst and 6 in all
thine afflictions & temptations & distress
7 and 7 in all thy joys and honers and
comforts and delights

head 4 the question put to Christ, what shall we
have ther fore—for thou promest the
1 young man much—I hancer see 1 trubla-
2 3 tions and 2 perscutions and 3 maney

[triles]

4 triels but 4 you shall have Crists grace
 5 6 7 and 5 his pouer and 6 is Love and 7 is
 8 9 Spirit and 8 joy and 9 my prisence in
 10 11 Life and 10 Suport in deth and 11 my
 12 smile in judgment and 12 my Compeney
 to all Eterenetey a Croun & kingdom &
 glorey for hever

*Acts Chap 2 v 39 : For the promise is unto you &
 to your children & to all that are afar of ever &c*

head 1 I inquire into the Carracter & present
 state of mind of the persones St peter
 a dreseses im self to—with you—and see
 1 1 theay ware not Acquainted with the true
 2 god and 2 Nithire with is sun jesus Crist
 3 4 for 3 theay had Crusefied im and 4 for
 theay would not have im to Rene over
 5 them this ware ther Caracters but 5 Now
 theay ware made Sencabel of ther foley
 & sin & wickedness in Rejecting and
 6 Crusefing Christ and 6 theay ware con-
 7 venest and prect in the hart and 7
 theay seed them selves in a lost, Ruend,
 undon Condeshon Ridey to sink in to
 8 Hill and 8 from a sence of the same
 [theay]

theay in sorow & grefe & in a masement
and fright sade what shall we do—god
prick hevery sener her to day that theay
may Crey hout in the same maner

head 2 the incuregement given by the Apostal to
them—the promes is ounsto you—what
ar we to ounderstand by the promes see

- 1 2 1 Remeshon of sin and 2 the holey gost
 - 3 hor the spirit and 3 this spirit will be a
 - 4 5 spirit of Light and 4 of Life and 5 of
 - 6 7 knowlige and 6 of zeal and 7 of holey
 - 8 9 fear and 8 of Counsel & wisdom and 9
 - 10 11 of power and 10 of Love and 11 of faith
 - 12 & pacshons and 12 hit will be a quicking
sinctefing spirit
-

head 3 the Extensfenes of the promes 1 not
2 only to them but 2 to ther Cheldren and
3 4 3 to all that are a fare of and 4 to all
5 that god shall Call and 5 the Call is to
6 all the world 6 o com siner thow it is
for the

*Gala Chap 5 v 1: Stand fast therefore in the liberty
wherewith Christ has made us free &c*

the a postal had been prouving in the
[fore

fore going Chap ther justefaction by
 faith with hout the works of the Law
 & likewise of the fredom hor Liberty
 theay had ganed therby throw Crist for
 he had made them free in my text he
 Exortes them to keep it fast see ther

- head 1 sirvile Condishon & Bondege theay ware
- 1 in before ther fredom & 1 ther Bondege
 consested in the vast Number of Rele-
 gous Rights & seromoneus as days and
 - 2 weckes and munths and yers and 2 in
 the multuedes of sacrefieses theay had
 - 3 dayely to hofer and 3 of ther puerfeac-
 tions & washings and 4 of distcions of
 - 5 Clen & ounclen meates and 5 of Rights
 and Soremonues at ther marigus & birels
 to bed and bord to home and a brode
 to blowing ane sowing and Reaping and
 - 6 all mankind is in bondag to Sin and
 - 7 Satan and ther oun Lusts and 7 ounder
 the Curs of the Law

-
- head 2 ther hapey Leberty and fredom from
- 1 bondage see 1 from Ceromonel bondge
 - 2 and servuted and 2 from the Curs of the
 - 3 Law and 3 from all that operest them

[and



4 and 4 so is hevery belever set free from
sin and Satan and 5 from ther Captevetey
6 & throldom and 6 from gilt & Condem-
7 nation with in and 7 hit is by Crist he
hath mad os fre by is abedince & deth—
for he is the hend of the Law to all that
believe, he hath fulfeld all Rightusnes

head 3 the Cristions dutey—stand fast, see 1 be
2 3 not in tangled with sin 2 nor Satan 3 nor
4 5 the world but 4 stand in faith and 5 in
6 7 hope and 6 keep in Love and 7 stand in
god & for god to the hend

*Daniel Chap 7 v 9 & 10 : I beheld till the thrones
were cast down & the Ancient of dayes did sit &c
v 10 : A fiery Stream &c*

head 1 1 I beheld in my vishen I marked well—
2 till the thrones were cast down see
1 2 1 All Enemies and 2 all opposite powers
3 for 3 All of them ware distroyed

head 2 & the Ancint of dayes did Sit see 1 god
2 3 the father hor 2 god the Sun for 3 he is
4 the funton of divine Essence and 4 he

5 will gudge and 5 will punech all tyran-
nical Empires & wicked Nashons and
6 papel and 6 he will delever all is papel
forom ther opereshons Rage & males

head 3 whose garment was whit as snow see 1
Noting the unspotted Rightousness of
2 Christ and 2 the justicenes of is proceed-
3 ings and 3 that to Saint & Siner

head 4 & the hair of his head Like the pure woof
1 2 see 1 Noting is Eternetey and 2 his bing
3 4 omneshent and 3 Omnepent and 4 om-
nepresent Eternel god

head 5 his throne was like the fiery flame see 1
Noting the Sertenty of is judgments
2 oupon the wicked and 2 the swiftnes of
3 4 them and 3 the Severity of them and 4
the dureration of them

head 6 & is wheels as burning fire see 1 the
Revelautions of terments of the damd
allwayes Rouling Round Like a wheel
2 3 2 ther will be no hend for 3 theay will
be for hever

head 7 A fiery Stream issued & came forth from
[before

1 before him see 1 the Spedey Execution
2 of is judgment and 2 for the terer of the
3 wicked and 3 the joy of the Rightous

head 8 thousand thousands ministered unto him
1 see 1 the Charets of god are 20 thousand
2 and 2 heven thousands of Angels is
with im

head 9 & ten thousand times ten thousand stood
1 before him see 1 All.....

*Phil Chap 2 v 5 : Let this mind be in you which
was also in Christ Jesus*

head 1 what was the mind of Christ—know in
the Strictst sence of the words none
knows the mind of god—for who hath
found it hout by all is Searching—but
we may know what he hath ben pleasd
to Reveale hor make known unto ous
1 see 1 is mind was (& is) a Loving mind
2 3 and 2 an humbel mind and 3 a meek
4 5 mind and 4 a pashent mind and 5 a
6 Sufring mind and 6 a Constant mind &
7 8 7 an Actef mind and 8 a pasef mind and

9 10 9 a pewer mind and 10 a forgiving mind
11 & 11 a unchangable mind

head 2 the diferent Efecets of having and not
1 having the mind of Crist in ous see 1
them that have it god is gloreyfied and
2 2 the Chirch of god is strinthened and
3 4 3 Christ is will pleased and 4 the gospel
5 a dorned and 5 belevers Comferted &
6 Edefied and 6 the Carles Lukewarens
poseſed a shamed hor stired oupe and
7 8 7 the hepecrite Confunded and 8 Siners
9 Convenſt and 9 theay them Selves injoy
peace & Comfort

head 3 them that have not the Efecet is see 1
2 god is disonered and 2 the Chirch is
3 weackend and 3 Christ is not will pleaseſd
4 5 and 4 belevers is discureged and 5 hiper-
6 crites is will pleaseſd and 6 the wicked is
7 strinthend and 7 the devil Reanes and
8 8 theay have no peace

head 4 the Exartion Let the mind of Crist be
1 2 3 4 in you 1 seek it 2 git it 3 hold it 4 and
that to the hend

Genesis Chap 5 v 24: And Enock walked with God

the Lord hath faverd ous with is will
Consarning ous & what he would have
ous to do, & that is to walk with im as

head 1 Enock did see 1 what is im plide to
privous walking with god I hancer, we
2 must be a quited with im and 2 we
3 must be reconsiled to im and 3 a greed
4 with im and 4 Com ounto & follow is
drictens hor steps

head 2 the maner or Nater of our walking with
1 god and see 1 have a sence of is prisence
2 3 and 2 Reverance im and 3 Love im and
4 5 4 obeay im and 5 Convers with im and
6 7 6 keep ner im and 7 walkin the same
8 way and 8 have an hey to the same
9 10 things and 9 walk humbly and 10 have
11 a dependence on god and 11 walk Bey
12 the Spirit and 12 walk by faith

head 3 the Blessedness of walking with god and
1 2 see 1 all such is hapey and 2 honerhobel
3 4 and 3 safe and 4 will be with God for
hever

*Luke Chap 1 v 33: He shall Reign over the house
of Jacob for never & of his kingdom &c*

head 1 Christ is a king, see 1 by Conquering,
2 his & his Childrens henemeys and 2 such
as would not abay Namly the devel and
3 4 5 3 the world and 4 dith and 5 hell and
6 7 6 the grave and 7 he distroyes ther in-
8 word henemey of is children and 8 he
Remouves Burdensom taxes—that is the
Searomonel Law

head 2 hover whom he Reanes, Namley the true
blevers

head 3 the Nater of is kingdom, hor maner of
1 his Reaning see 1 in Rightousness and
2 3 4 2 peace and 3 joy and 4 in hor by the
5 holey ghost and 5 he is worshoped and
6 7 8 6 he is obread and 7 dilighted in and 8 he
is followed

Jeremiah Chap 22 v 29: O earth earth earth her &c

head 1 how man Resembles the Earth and see 1
1 E is fare from heaven, so is man 1 in the
2 Respect of divine knoleg and 2 Love &
[3 holey

3 4 3 holey fear and 4 of Spiritul Worshoppe
5 and 5 of Adrashon

head 2 the Earth hath its dependence upon the
1 heavens for see 1 did not the Rane
2 whather hit and 2 the Sun Shine oupon
it how dark & baren would it bee and
3 3 heven so is man baren & ounfrutefull
4 and 4 darke & Confuesd

head 3 Earth terns to the Earth as its proper
senter for hif you fling up a pes of Earth
hit will fole to the Earth a gane so will
1 man till changed see 1 he is senchul and
2 3 4 2 Earthley and 3 divelesh for 4 he that
is hafter the flesh minds the things of
the flesh

head 4 those things which are fed & Nershed by
the Earth are Earth & we see go to
Earth a gane—so the bodes of men see
1 1 for theay ware taken out of the Earth
2 and 2 theay are feed by the earth &
3 4 3 will Return ther a gane for 4 Earth
5 6 he was and 5 Earth he is and 6 unto
Earth he shall Return

head 5 all such as are so Earthly minded are in
[1 deth

1 2 3 4 1 deth 2 darkness and 3 Guilt and 4 pol-
 5 loution & 5 must be saved & Redeamed
 6 hout of this state and 6 the word of the
 Lord is to them for that hend in is word
 7 8 and 7 by is Gospel and 8 from is profetes
 9 10 & mesengers & 9 throw is Spirit and 10
 in is provedences of marcey & justes in
 prospers & Advers Serkstancemses

*Isaiah Chap 61 v 1 : He hath sent me to bind up
 the broken harted & to proclaim Liberty to
 captives &c*

head 1 I, do, inquire who those are & to whom
 theay are in bondig to that Christ came
 1 to Redream hor dilver see 1 hevery Carnel
 2 Siner is one and 2 is in bondige to Satan
 3 4 5 and 3 to Sin and 4 to the Law and 5 to
 6 Deth and 6 to gods Rath for theay will
 fell it hit without helpe

head 2 how theay ware brought ther in see 1
 som who ware in bondage ware onc free
 2 so ware our first parents and 2 som is
 brought into bondage by bing the of
 3 Spring of slaves so is man and 3 som by
 [the

the pouer of a Enemey so is man and
 4 sum by Eluerments the pirit puts out
 fore Colers

head 3 the Natuer of bondage and see 1 Sum
 persons win taken is Script Naked, so
 2 was our first parents and 2 sum are cast
 into presen & have a Cruel keeper, so
 3 have Siners and 3 sum are bound with
 iron Cheanes, so are all siners in Cap-
 tivetey and 4 that theay are bound with
 5 is the band of an hard hart & 5 a nother
 6 band is igrences & 6 a nother is unbleif
 7 and 7 sum are sorley wounded so is all
 8 siners but 8 the Captivetey of the bodey
 is only Extrenl but the Soul internal and
 9 9 the bodey may be Redemd with money
 10 the Soul cannot and 10 deth fres the
 11 bodey but not Soule and 11 man is sen-
 sabel of is Cap—but not with the Soule

head 4 bey what meanes may a siner be set fre
 1 2 see by Christ & that 1 by Ransom 2 by
 3 4 5 Conquest 3 for ous 4 in ous & 5 fredom
 6 7 he gives from gilt and 6 filth & 7 pouer
 of Sin & from punesment of sation and
 8 9 8 the Law & 9 the fer of deth & hell

[Romans]

*Romans Chap 8 v 34: Who also maketh intershon
for ous*

head 1 he intersedes for seners at Large, Spare
2 them this yer all so and 2 for parden of
3 penetent seners and 3 for the preserveya-
tion of is Children in all ther temptations
& affections, holey father keep throw
4 they name and 4 for Sentefeachion
5 Sentefey them throw they truth & 5 for
a Closer younion of is peapel with god
6 that theay may be one with the and 6
7 for the Conslation and 7 for ther hever
Lasting glorey

*Psalm the 104 v 34: My meditian of him shall
be swet*

head 1 no person can propley medtate on god
1 2 but 1 he that Loves im and 2 he that
3 wants hor is intrested in im and 3 that
wants to be with im

head 2 such a one Like the Salmest finds it swet
1 to medeteate on god 1 on the works of
2 3 nater and 2 provedence & 3 Redemption
4 and 4 on the promest Blesings of the

[New

5 New Covent and 5 of the meracles
dleverences of is Children in all Ageus
6 7 and 6 of Life in deth and 7 of heven in
8 hell and 8 of glorey

head 3 1 the seetes of divine medetation fare
2 Excedes any thin in this world and 2 git
your harts propley ingiged with god &
Like the Salmost you will find it swet &
3 3 Let os proper vaues of god & keep our
4 minds fixt oupon im and 4 all of you
have stated times of medetation in pert-
cler & as often as posabel

*Revel Chap 21 v 25: For there shall be no night
there*

head 1 what are we to ounderstand by the night
1 in my text I anser 1 Negetfley not the
darkness of the hevening when the
2 Shades is Com hover us but 2 bosatfley
3 is ment percuation and 3 the dividing of
4 gods children one from a nother and 4
5 6 Banesment & 5 impresenment & 6 Deth
7 8 9 and 7 bovertey and 8 Distris and 9 Aflec-
10 11 tions and 10 Cross provedenceis and 11
12 temptations and 12 perls

[head 2]

head 2 but what are we to ounder stand by thee
 place ware there shall be no Night I
 1 anser 1 Negefetly not jeruslam be Lough
 2 2 not aney sitey hor towen hor place,
 3 person hor thing but 3 I anser posetfley
 is ment the new jersauleam a bove and
 4 5 4 the pales of Angles & god & 5 heaven
 6 hor mount Siom and 6 the Sitey of god

head 3 in the a bove place ther shall be no
 1 2 night that is 1 no perscution 2 no part-
 3 4 5 ing 3 no deth 4 no affecteon 5 no poverty
 6 7 8 and 6 no disepointmints 7 no sorow 8 no
 9 10 11 pane 9 no temptions 10 no darknes 11 no
 12 afflictions and 12 no want of aney thing
 for ther is fullnes of joys for hever more

1 *Thessal Chap 5 v 23: & The very god of peace
 Sanctify you wholly &c*

head 1 what har we to ounder stand by the
 apostles prayer, for the Thessala, to be
 1 senctefyed see 1 senctefation mens to be
 2 3 separeated and 2 to set a parte and 3 to
 4 be Clensd from all ploution and 4 for
 soule & bodey to be devoted to the Lord
 [and

5 and 5 Sencetefation takes place win a
 6 soule is jeustefeyd and 6 hit it is a grade-
 7 well work, but 7 Enstentanous I will be
 thou clen

head 2 how are we to a tane to this Blesing and
 1 2 see 1 be sensabel of the want of it and 2
 of the nesesetey of hits a Compleshment
 3 in hoder to henter heaven and 3 pray
 4 henerestley to god for hit and 4 pray in
 5 faith and 5 never Rest till god give it
 6 you & 6 win you have attaned to hit hold
 it fast be persereved in puretey of mind

head 3 the Reason ye the a postal so heren they
 1 prayes of the blesing is 1 for ther oun
 2 peace & joy and 2 for the glorey of god
 3 and 3 for the hedefecation of hoders and
 4 4 for the comfort of the Chirch of Christ
 5 and 5 that theay might be found Redey
 6 hat Christs Coming and 6 for ther never
 Lasting hapeness & felesetey

*Genesis Chap 24 v 58: Wilt thou go with this man
 & she said I will go*

intere- habraham the farther of the faithful may
 [denote

duc- denote god the father, & Isaac was a tipe
tion of Christ, & abraham Servent a tipe of
gospel menesters—I com to the text &
Speake in the foling maner and see

head 1 1 this man—Isaac was of a Noble Ex-
traction, so was Christ and 2 Is was very
3 butey full, so is Christ and 3 Is was very
4 Rich, so is Christ & 4 Is was an onley
5 Sun, so is Christ and 5 Is was honer-
6 hobel, so is Christ and 6 Is had greate
7 attendences, so hath Christ but 7 Is was
onley a man, but Christ was and is god
8 and Is died, but Christ Lives for hever
more

head 2 the benefetes & hadveanteges a Rising to
all them that goes with Christ and see
1 2 1 theay are kindly Reseved 2 Lovengley
3 4 henterland 3 Richley perveded for 4
5 6 see they delited in 5 inreched 6 butifeyd
7 8 7 watchfuley atended 8 have is Com-
pany for hever

head 3 inquirey will thou go see 1 will thou
2 3 Renounce all 2 for sake all 3 Reseave
4 5 6 him 4 Cleve to im 5 o bay im 6 Love
7 8 im 7 folow im in all throw all—8 i will

*Proverbs Chap 23 v 26 : My Son give me thine hart
& let thine &c*

head 1 whom doth god call sons—see 1 not
2 barely those Created by him nor 2 those
3 that is perserved by im nor 3 those that
4 is Clothed & feed by im but 4 such as are
5 begotten by im and 5 such ass are per-
6 tackers of is nateur and 6 such as are a
7 dopted & 7 such ass bare is Likness &
8 imige and 8 such as a bedentent

head 2 what is ment by the hart bing given to
1 god see 1 not that citidale of flesh &
2 Blood but 2 the whol volum of the mind
3 4 as 3 the will and 4 the hunderstanding
5 and 5 the affections all thease to be
6 Resind to god 6 for ther is danger of
gods Children giving ther hartes to sum-
thing hels

head 3 the Exertation given, lit theyn Eys hob-
1 searve my wayes see 1 the butey of
2 3 them 2 the plesher of them 3 the honers
4 5 of them 4 the Reches gand in them 5
6 the saftey of them & 6 the glores Re-
7 seaved at the hend of them—7 o then
[give

give god they hart & obsearve is wayes
& go ther in

*St Matthew Chap 7 v 7: Ask and it shall be given
you seek &c*

head 1 what ar we to seek I hanser, 1 for for-
2 gevenes of Sin & 2 for holnes & pueretey
3 4 & 3 for hestablishing grace and 4 seek
5 thease things by faith & prayer & 5 till
you find

head 2 what ar we to Ask for see 1 for more
2 3 wisdom and 2 for mor power and 3 for
4 5 mor faith & 4 for mor Love and 5 for
6 mor Corrige & fortuede & 6 for mor Life
7 8 and 7 for more Liberty and 8 for mor
9 10 puritey and 9 for mor strength & 10 for
11 mor of is prisences and 11 for mor zeale
12 and 12 in a word the way to zion

head 3 the promes given by Christ Namly theay
that Seek shall find—& they that Ask
1 shall Receave see 1 Christ came for that
2 hend 2 god is willing to bles for the sake
3 4 of is Son 3 the Spirit strives 4 the word
[invites]

5 6 invites 5 the preachers Call 6 & Christ
7 hath promest 7 o then see to day & Ask
know & the blesing is yours

*St John Chap 16 v 8 : & when he is come he will
reprove &c*

hour Lord in this and the perseeding
Chapter his Comforting his Discepiels,
a ganest the Day of Triel, & Times of
percuation for ther incuerigement he
promeses them the holey ghost hor the
Spirit, for he saith that the Spirit should
take of the things of my father & show
them to you—& the same Spirit shall

head 1 Reprove the world of Sin &c & 1 what
hare we to hunder stand by the world—
I hanser, the Suns & Doters of Adham
2 that are in thear sins & Blod for 2 the
3 world by sin knows not god and 3 the
whole world Laieth in the harms of the
4 wicked one and 4 the world is at anmity
5 a ganest god & 5 the world by wisdom
knows not god

Lead 2 what is the sin of the world—I hanser
x [ounbelefe

ounbelefē—theay beleve not on me—what
 1 is unbefē see 1 hit is a bare ware by
 the hart of the Siner is kipt Shut a
 2 ganest all divine Revelation 2 will not
 3 beleve Christ 3 nor his mesengers and
 4 5 4 nithire **is** word 5 nor is Spirit

head 3 the Efectedes of ounbefē see 1 such as a
 2 3 4 Conseated man 2 Decevead 3 Carles 4
 5 6 hard 5 hunder the Curs 6 Liabobel to be
 Damned

head 4 the promes given the Spiret 1 to Shine
 2 3 4 2 Reprove 3 he a siner 4 the Concience
 4 of Remaning so 5 a Comforting Speret

Hebrews Chap 12 v 2 : Looking unto jesus

Riligeon Sumtimes is Compeard unto a
 Race & the Runers in the Race is Ex-
 posd to maney Letes & endrences in the
 way ther fore it is Expedent for them to
 take the hadveise of St pole in the words
 of my text—Looking unto jesus—see the
 head 1 foling thinges from them—1 what is it to
 1 Look to jesus & 1 to Looke unto jesus
 imployes the taking im for the object of

[our

our Sence behold the Lamb of god &c—
 2 and 2 to Looke is to medeteate & think
 3 ouppon im and 3 to Looke is to beleve
 4 on im and 4 to Looke is to hope in im
 5 6 and 5 to Look is to folow im and 6 to
 Look is to Lieve unto im

head 2 what ar we to Look to jesus for see 1 for
 2 3 Light and 2 for wisdom and 3 for pardon
 4 5 and 4 pour & strength and 5 for holenes
 6 & pouerety and 6 for joy & Comfort and
 7 8 7 for peace & pachence and 8 for sence-
 fied youse of all gods despenceations and
 9 9 for Safe gard & delevrences from hevery
 10 thing that is hortful and 10 for heaven
 & glorey & felesetey

head 3 the Exertation Look unto jesus know 1
 2 far a prisen bleseng 2 for futer Comfort
 3 and 3 for never Lasting Gloreys

*Isaiah Chap 48 v 17: Thus saith the Lord thy
 Redeemer the holey one of israel I am the Lord
 they god which teacheth thee to profet which
 leadeth thee by the way that thou shouldest go*

head 1 see what foles the Lord was the Re-
 [deemer]

deemer of Israel & all mankind—see hit
pre sopeseth isareal was in a deploreabel

- 1 setueation—in what sence, see 1 theay
 - 2 3 had left god 2 is worship 3 is mesengers
 - 4 or profetes 4 is Laes & presepets for
 - 5 theay had proke & Negleceted them 5
 - theay sind a ganest god with a high
 - 6 hand & streetchd out harem 6 theay sold
 - them selves for pond men and pond
 - wiomon to the devel & ther oun Luests
 - 7 and 7 theay ware taken Captef & onder
 - opreshon & afflecteon & not habel to
 - helpe them selves
-

head 2 the in curegment given. I the Lord am
they Redeemer, Namly Christ by is Blod

- 1 Sheding he Ransomns them 1 forom
 - 2 3 4 the preson 2 pet 3 Captevetey 4 slavery
 - 5 6 5 from the Curs of the Low 6 from
 - Satens pondage and power & Rage and
 - males
-

head 3 the holey one of isarel made knownen

- 1 unto them I ham they god, see 1 god is
- 2 3 holey in is Nater 2 in is person 3 in is
- 4 5 Name 4 in is workes 5 in is atterey-
- boutes —Love pouer truth faithfullness

[head 4

head 4 I ham they god see 1 Creating god and
 2 3 4 2 perserveing god 3 perviding god 4
 5 6 Chouseing god 5 seperrating god 6
 7 8 Coventing god and 7 they parding god 8
 they never faling god

head 5 the promes given—I will teache the to
 profit—how dos god teache peapel to
 1 2 profit, see 1 by is word 2 mesengers and
 3 4 3 by is speret and 4 by is grace & Light
 5 6 and 5 by marcey & Love & 6 by is justes
 7 8 & judgments and 7 by affections 8 by
 9 povertey & destres 9 by Sword & faming
 by plags & Earthquacs batels & merder
 10 & sudon deth and 10 all god teachings is
 for ther profet the noleg of them selves
 and the Noleg of god & Christ and the
 Spret and pardon and holeynes

head 6 god ther guide I will Leade thee in or
 by the way thou should go—see the way
 1 2 3 1 the Right way 2 high way 3 Narrow
 4 5 way and 4 prepared way 5 holey way
 6 7 8 6 peacable way 7 hold way 8 New way
 9 10 11 9 good way and 10 Rich way 11 plesent
 12 13 way 12 Right way 13 good and shouer
 and safe way

head 7

head 7 I will Leed the in the way see 1 by is
 2 3 4 5 Light 2 Love 3 wisdom 4 pouer 5 by
 is presence I will be with the—o god
 Leed ous all in the Right way

Luke Chap 14 v 17: Come for all things are now Ready

hour Savours intension in the parabel
 hout of wich I have Shoes my text sems
 to be a gloreous dispeay of gods Love
 to the jentiles, & the invititation of the
 jueſ to the gospel—the one Refoueses &
 the huder imbreaceses see the whole
 parabel it Self, I may hobsearve a fue

head 1 things from my text and 1 who is the
 1 hothe of this feast hor super see 1 the
 2 Eterneal god that made all things 2 the
 3 perserver of all things and 3 the per-
 4 veider of all things for 4 he in Love to
 man hath prepeard a Bankwet hor feast
 5 5 all things is know Redey

head 2 the feast hor Super it self to be con-
 1 2 3 sedred and see 1 Bread 2 flesh 3 hunney
 4 5 6 4 frute 5 marrow 6 Drenk namley

[whater

7 8 9 whater and 7 oyle 8 wine 9 grace for
 10 11 12 10 hit is puer and 11 sweet 12 plesent
 13 14 13 Refreshing 14 Strengthening for by
 the feast is ment hevery Blesing a sener
 wants to make him comfortabel & happy
 her & for never

head 3 who are inveted to the a bove feast hor
 1 super see 1 the jues—be gen at jersuleam
 2 3 2 the jentiles—all the world 3 none is
 4 Excluded hor Rejected 4 all are Cold for
 5 6 see 5 the darke sener 6 the egrent sener
 7 8 9 7 hard sener 8 Geltey sener 9 hevery
 10 11 hardend sener and 10 Condemd sener 11
 12 the Backslider 12 the ounholey soule all
 may com

head 4 who are the in viters see gods mesengers
 and menesters I send you forth saith
 Christ—go in to all the world & preach
 & Call & invite & Compell & say Com
 all of you for all things are now Ready
 1 inquiry what is Ready—I hansom see 1
 2 3 Light is Ready 2 wisdom 3 softneng &
 3 4 molefeying pouer 3 pardon 4 peace heas
 5 6 & Comfort and 5 joy & dliget 6 Re-

[pentences]

7 8 9 pentences 7 faith 8 holenes 9 god is
 10 11 12 Redey 10 Christ 11 Speret 12 Angels &
 13 all heaven 13 gods servents & santes &
 is wholey fameley is Ready o Com Com
 a way

2 Cor Chap 4 v 7: But we have this treasure in Earthen vessels that the Excellency of the power &c

head 1 what is ment by the Treasure, see 1 the
 primry mening is the despencation of the
 gospel with that wisdom & grace given
 2 to the mesengers of Christ and 2 wisdom
 to Elostreate the truths of god to Ex-
 3 pleane & in forese & appleay and 3 that
 pueretey & semplesetey to temper hour
 wisdom that whe may give the Exampel
 4 and 4 to show what a menester should
 be in doctren & Exampel & deportement
 5 and 5 in a secondrey sence is ment that
 the grace which is comuneated to all
 6 man kind by the gospel & senet and 6
 by Trueshour is ment devine Light and
 7 8 9 7 divine Life and 8 divine Love and 9

[divine

10 divine pouer and 10 hit is Treasuer be-
comes of hits valuey and utelitey and
worth

head 2 Conseder we the figuer earthen vesels
1 see 1 both heathens & Saintes agree that
the bodey may be compeard to a vesel
2 3 for 2 hit is Liabel to be broken and 3 a
4 vesil will wheare a weay and 4 hit will
5 Lose all is buty and 5 at the Last will
6 be delmolshd for 6 it was made out of
7 the Earth and 7 to the Earth it will re-
tern, Earth to Earth, ashes to ashes &
Dust to Dust

head 3 the Exelency of the Pour may be of
1 god and not to man see 1 the Pour in
forming such vesels out of such meterels
2 2 in making them vesels of honer and
3 4 3 in Butefeying them, and 4 Perserving
& keeping them together so long as it
5 Please him, 5 the Exelency of the Pour
in Puting such Treshur in such vesels is
6 of god and 6 god must be Luked oup
7 unto & confided in, and 7 have all the
Glory in time & Eternety

Hebrews Chap 4 v 1: Let us therefore fear lest a promise being left us of entering &c

ther are tow hevels which a greate peart
of man kind is giltey of, Namly pros-
sumphson & unbelife hor despondence—
the one doth not fear giting to heaven &
the hoder feares he shall never Com
theare, but to garde a ganest them both
Let me speake to you from my text &
see the 3 folowing things—1 the Rest
2 the promes & to whom 3 feare what

- head 1 Rest doth the aposteal speake of to the
hebreus—hit doth a per, hit was that
Rest in heaven for them, for I shall
speake of a Rest in the following maner
1 and see 1 a Rest from the gilt of sin and
2 3 2 a Rest from all sin and 3 a Rest in
heaven
-

- head 2 what are the promesis that are Left & to
1 2 whom theay are Left see 1 Light and 2
3 4 5 Life and 3 pouer and 4 Love and 5 safe
6 garde and 6 heaven thease is Left to the
belevers
-

- head 3 & a gane the promesis to all mankind
[see

1 2 see 1 to the hopen siner 2 to the self
3 Rightous siner and 3 to the ounholey
4 siner and 4 to all the helesh Crow,
oupon Condishon that theay will turn
and Repent & Com to god & believe is
gospel

head 4 the Exhortation given namley to fear least
1 we Com short of the a bove see 1 fear
o drunkerd Least thou contuney in that
2 3 4 sin 2 swearer and 3 Liane and 4 unclen
5 6 man and 5 yea siners of all sortes and 6
fear penent Least thou Com short of
7 8 parden and 7 belever of holeness and 8 o
feare all you that know god Least you
greve im and Com short of heaven at
Last

*Romans Chap 6 v 25 : The wages of sin is Deth but
the gift of god is Eternel Life throu jesus Christ*

in the above Capt the Aposteal is show-
ing the Roms, wat theay weare & wat
Now tha are & how it was Efected, &
he gives them instructions & Admonae-
tions, and tells them the Conceqence of

{sin

sin & blesings of Rightneous see in the
head 1 text see sin wat it is and 1 hunbelef and
2 3 2 diseabeadence and 3 wilful neglect of
4 any known dutey hor Command and 4 a
wicked & oungodley Life

head 2 the wagaus of sin is death see 1 by the
2 moral Low and 2 by the Levetcle Low
3 4 and 3 by the profets and 4 by Christ and
5 6 5 by the a posteals and 6 by Coneshens
7 8 and 7 by All good men and 8 by Reason
9 & Reavleation 9 All the A bove de-
10 nounces death Sperituel and 10 death
11 temprol and 11 deth Eternal and all this
is the weages hor demeret of sin

head 3 but the gift of god &c see 1 wat is the
2 gift Life—Spiritul Life & 2 Life of grace
3 4 and 3 Life of faith and 4 Life of Love
5 6 and 5 Life of hope and 6 A enedon Life
in Christ

head 4 the Natour of this Life hit is—Eternel
1 see 1 in its nater hit Coms from god and
2 2 in its Efets hit Crestes—all a now and
3 3 in its duration—hit gose to god A gane
4 and 4 the person that lives in this life

[will

will live for hever I in you & you in me
saith Christ and becose I live you shall
live allso

head 5 the giver of this gift of life is god see 1
hit is not mereted by ous for hit is a gift
2 3 4 and 2 given freely and 3 fuly and 4 hit
5 is throu Christ jesus our Lord for 5 he
6 is the pechour of this gift and 6 the
7 bringer of this gift and 7 the giver of
8 this gift and 8 the perserver of this gift
& gods gift is in & throu Christ

*Philip Chap 3 v 8: I count all things but loss for
the excellency of the knoulig of Christ &c*

the Apostal is warning the Philipns of
hevel workers & dueurs
& he incuriges them to and Adore
Christ for is free marcy and love & that
by is oun Experence see the text wat

head 1 knoulig is Sent paul speaking of Not the
knoulig of this world for paul had that
1 before but 1 of that knoulig of our selves
2 and 2 A Right oundersstanding of spiritul
3 & divine things and 3 of gods will and

ways

4 way of Salveation and 4 to know god for
our selves and Christ wom he hath sent
5 and 5 to know the Spirit voice and fel
its influnusing pour

head 2 why doth paul Caul this knoulig and
1 Excelent see 1 hit unmacsks the sener
2 and 2 gives im to see the imposabelety
of hever bing saved but by Christ and
3 3 hit gives im A devine veiw into the
4 word of god and 4 hit leedes im the
5 Right way to Christ and 5 hit gives im
to deser and know truth from Evel light
6 from darknes and dith from life and 6 it
7 is Exelent for it is pouer and 7 peacabel
8 9 and 8 without parealety and 9 heasey to
be intreated of

head 3 wat things did paul Count los for this
1 2 knouleg see 1 is oun wisdom and 2 is
3 oun Rightousness and 3 is Name and
4 5 Reputation and 4 is hease & quiet and 5
whilth and honers and all is works and
6 doings of wat nataur so hever and 6 the
Christion will do the same for theay will
Count the world with all its injoy ments

[as]

1 as douing and 7 will be wilin to louse all
for Christs jesaus ther Lord that theay
my know im & the pour of is Reserec-
tion & the felochep of is suftrings and be
made Comformabel to is death amen

*Numbers Chap 21 v 4: & the souls of the peapel
was much disriged be caus of the way*

head 1 & 1 the weay of Isearel was to Cannane
for theay ware in ther jurney from Egypt
to Canan and 2 this weay was long and
3 4 5 3 trubl som and 4 dangours for 5 hit was
throw A wast houling wilderness wheare
theay weare Exposd to hardship trubles
6 and deths, but 6 it was gods Apointons

head 2 the Souls of the peapel was discoureged
1 be coues of this weay see 1 ounheasyey
2 discontent 3 unbleving how nateral hit
is for gods Cnildren to be dis couereg
1 becaus of the weay see 1 becaus of the
difeclty Etending them in this way and
2 3 4 2 dangours 3 from men and 4 from the
5 6 world and 5 from Satan and 6 from ther
7 oun harts and 7 theay are discouregd

[becous

becous theay think theay can never con-
 8 cour ther Enemeys and 8 go throw ther
 9 defectlts 9 Nor hold out to the hend

head 3 A fue incouregments to All Sion trivlers
 1 and 1 god is they Capton and he will
 2 3 save and 2 god is they suport and 3 god
 4 is they defence and 4 god is they Com-
 panoun and he will not leave nor forsake
 5 the and 5 be not discouregd be caus of
 the way for ther are not so many dangers
 6 as thou A magens and 6 the weay may
 not be so long as thou thinks it is and
 7 Conseder at the hend of this weay is
 Cannan hor heaven A prise and Croun
 and kingdom and Rist and joy and
 pleshers for hever more, for the Lord of
 hostes is with the for hever more amen

*2 Corins Chap 3 v 18: But we all with open face
 beholding as in a glass the glory &c*

head 1 of Glory and see 1 gods omneepences
 2 3 and 2 omneshons and 3 omnepresences
 4 and 4 is moral glory Namly wisdom and
 5 6 7 5 pour & 6 Love & 7 faithfulnes

[head 2

head 2 wat is this Glass we all behold the Glory
 1 of god see 1 Glass works of Creation &
 2 3 2 works of providences and 3 works of
 4 Redemshon and 4 gods word

head 3 who beholdeth this Glory—1 Not the
 Nateral man hor siner for the fale is on
 1 2 is hart se 1 Igrence and 2 unbelef—but
 1 the sensabel sener for 1 such sees in gods
 2 3 Glass in faith and 2 Nolege and 3 such
 is changd in to gods Emege of holenes
 4 5 6 and 4 truth and 5 Love & 6 humblenes
 7 8 and 7 his Exensences and 8 the mestrey
 of the imege of god the sant is Changd
 9 into the knouleg of god and 9 Love of
 10 god & 10 to is Liknes

head 4 the great Eagent of this change the
 1 Spiret see 1 hit prepeared the Glases 1
 2 3 of Creation 2 provednce 3 it Rents the
 4 veale ay weay 4 hit hopens gods word
 5 5 gives ous to see the butey of gods
 perfections

*2 Chronicles Chap 7 v 14: If my people which are
 called by my name shall humble themselves & pray
 & seek my face &c*

head 1 my people—see 1 by Choyse 2 by
 L [sereshesiam]

3 4 sereshesiam and 3 by Covent and 4 by
pertecler benefeits & preveleigeyes and
5 5 by Sines & wonders Rought in them &
6 for them and 6 by the perternel Care and
watchfullness of the All mightey

head 2 the Sin of gods peapel, see 1 pride 2 un-
3 thotfell & prayleous and 3 a terneing
4 a way from god and 4 being given oup
to wicked wayes & senfull pleshours &
ungodlike practices

head 3 the duetey derected to and see 1 humbel
2 3 them selves and 2 pray and 3 seeke
4 gods face and 4 turn from their wecked
wayes

head 4 the blesings Anexed hor promeseyses
1 given and see 1 I will heare from heaven
2 3 and 2 will for geve theare sin and 3 heal
their land

*Genesis Chap 28 v 15 : And behold I am with thee
and will keep the in all places, &c*

head 1 I am with the see 1 to drect they weay
2 and 2 to strengthen the in the weay and

[3 to

3 4 3 to Comfeart the in the weay and 4 to
soround the in the weay

head 2 to keep the in all places weare so never
1 thou goes and see 1 from wild beastes
2 3 & 2 from wecked men & 3 from wecked
4 speretes and 4 from Saten him selfe and
5 5 from hete by day and terrer by night

head 3 I will not Leave the see 1 in danger 2 in
3 4 trobel 3 in aflection 4 in desepointments
5 6 7 5 in Croseeses 6 in Loseses 7 in Life
8 9 8 in death 9 in judgment

head 4 untell I have a Compleshed that I have
1 spoken to the of and see 1 tell thou re-
2 3 torn 2 in joy this Land and 3 they seed
4 4 for my promeses all shall be fulfelld in
the & on the

*Genesis Chap 43 v 23: And he said peace be to
you, fear not: your god and the god of your
father hath given you treasure*

head 1 peace be to you see 1 intereanel peace
2 3 and 2 External peace and 3 Supernal
4 peace and 4 Eternal peace

[head 2

head 2 fear not see 1 man 2 sperets 3 the devel
 4 5 him Self 4 fear not temptations 5 per-
 6 7 cution 6 aflections 7 feare not death,
 nor heall nor the judgment

head 3 your god and the god of Jacob hath
 1 2 given you treasure and see 1 fath 2 hope
 3 4 5 6 3 joy 4 vertew 5 knouleg and 6 Love
 7 8 7 Comfort 8 and an enward delite

*1 Samuel Chap 17 v 28 : And with whom hast thou
 left those few sheep in the wilderness*

head 1 see 1 sheep are weshed 2 marked 3 well
 4 5 knownen and 4 hound 5 well folded &
 sequerd

head 2 in the wilderness. ther danger and see
 1 2 3 1 from Robers 2 wild beastes 3 trapes
 and petes and netes and Rocks & boges
 4 and breyers and thorens 4 of being
 5 Catered and 5 Lost and dreven a way
 6 and 6 of perishing

head 3 with whome are theay left with in the
 1 wilderness see 1 with the menesters of
 2 the gospel and 2 with god im Self and
 [3 the

3 3 the saftey of the Sheep with such a
 4 5 Sheperd for 4 he watches over 5 and
 6 7 sorounds 6 and defends them 7 and
 8 9 Leedes them 8 and feedes them 9 and
 Careys the Lambes in is bosom and
 gentley Leedes them that are with
 young

*Numbers Chap 6 v 24: The Lord bless thee and
 keep thee*

head 1 the Lord bless thee. see 1 with Light
 2 3 4 2 with knoulige 3 with strength 4 with
 5 6 7 faith 5 with hope 6 with Love 7 with
 8 9 peace and 8 with joy, 9 with hevery
 temperal & Speretoul blesing, in time &
 in Eterenetey .

head 2 and keep the see 1 from pride 2 unbelefe
 3 and 3 from sens of omeshon and Com-
 4 meishon and 4 from desiring aney thing
 5 that is hevel hor ortfull 5 the Lord keep
 the dependent oupon im Self for all
 6 they wantes & needes 6 the Lord keep
 the in they jerneay to Sion, hor kenan
 7 from perls by day and by night 7 in Life
 & in death & for hever

[Job

*Job Chap 16 v 22: When a few years are come then
i shall go the way whence i shall not return*

head 1 Jobs a flections & triyeils see 1 in the
Lose of is suptsence namly is oxen &
2 3 asses and 2 is sheep and 3 is Camelys &
4 4 in all he had hor posesed

head 2 aflection see 1 the Lose of is Children
2 3 and 2 the aflection of is bodey and 3
4 Exersise of is mind 4 the slight & dis-
respect & hevel intreatment from wife
5 & frinds & nibours and 5 the temptations
6 of Sation and 6 the darke despeneations
of the allmighty

head 3 Jobs ressenegation & patiance & hope
1 onder all is aflections & triyeils see 1 is
resenenegation the Lord gave & takeath
away and blessed be the name of the
2 Lord and 2 is pationce the suferenings &
aflections are but for a fue yeares & then
3 I am gone & 3 Jobs hope in the medest
of all, the hend will come and I shall be
gone to my place, from whence i shall
not return—the 4 things to be conse-
derd see

[head 4

head 4 see 1 what place Job had an Eye to, 1
 unduptley to the grave ware I shall rest
 2 3 4 2 and be free from pane 3 and sorow 4
 & grefe & not retorn a gane to be exer-
 cised ther with and 5 heaven ware the
 6 weary are for hever at rest 6 & shall not
 7 8 retorn to be tempted 7 nor bofeted 8 nor
 9 10 Cast doun 9 nor set at note 10 nor per-
 11 12 cuted 11 nor dispised 12 nor aflected
 nither in mind bodey nor estate

*St John Chap 3 v 36: He that beleeveth on the son
 hath everlasting life & he that beleeveth not the
 son shall not see life but the rath of god abideth
 in im*

head 1 see 1 who is the son namly Emanuel,
 2 god with ous &c 2 he was zaceray branch
 3 3 danels holey one 3 moses is profet and
 4 4 Micals Angel, & Shedreek mechek &
 5 6 Ebednocos and 5 daveds king & 6 Isas
 wonderful councler & mighty god &
 7 prence of peace 7 the womons promesed
 8 9 10 seed 8 Adams hope 9 Abrams Lord 10
 11 Lots refuge & 11 poles fundation & glorey
 12 13 12 peters rock 13 Johns felochop & Love

[& joy

14 15 & joy 14 judes god & savaus and 15 the
object of James faith & the delight of is
16 hart to be found obedient 16 Johns halfa
& omegea first and last all in all

head 2 he that beleveth on the son hath Life
1 see 1 he that takes him for is redeamer
2 3 4 2 delever and 3 justefeyer and aquiter 4
5 6 7 for profet 5 prest 6 king 7 fundachion
8 and refouge &c he hath Life 8 the Life
9 10 11 of grace 9 faith 10 Love 11 hope
12 13 12 joye 13 Life present Life in death
& a Life of Glorey when time with them
shall be no more, because I Live yea
shall Live all so, the belevers Life is hed
with Christ in god & when Christ shall
a per theay shall a per with him in
glorey

head 3 he that beleveth not the son shall not see
life, but the rath of god abideth on him,
1 2 see 1 shall not see life heare 2 nor in
3 4 death 3 nor heare after 4 but the rath
of god a bideth on him, denounsed by
5 6 moses and 5 by the profetes and 6 by
7 8 Christ and 7 by the apostels and 8 hit is
rathe to come

1 Samuel Chap 7 v 12: Hitherto hath the Lord helped us

head 1 helped us 1 as a nation from all our
2 Enemeys at home & a brode 2 from the
3 4 5 pope 3 from the tirkes 4 rusheay 5
6 7 8 prusheay 6 germaney 7 Spane 8 frence
9 10 9 holend 10 from all deveshers frachous
bad sperites the Gacobeates, from all
that sote the over throw of the Lord

head 2 helped us as a Curch and papel see 1
2 from the rage of men and 2 Crulty &
3 Cunenin & males of Sation 3 in the
4 medest of Contneenons & devesions 4
5 6 helped us in percucion 5 in perls 6
7 helped us with manes and ordences 7
8 menesters word, & Speret 8 helped us
9 10 in danger 9 throw danger 10 helped us
from first to the present day

head 3 helped us as famleys see 1 with abeyta-
2 3 4 5 tions 2 foude 3 Clothing 4 helth 5 frinds
6 6 Conveanentes & Comfortes of Life &
godlenseys

head 4 helped us as indevedious see 1 when
[darke

2 3 4 5 darke 2 lost 3 bound 4 slaves 5 in temp-
 6 7 8 tations 6 sorows 7 affection 8 in weack-
 9 10 ness 9 in sicknes 10 in Life in death

Hebreus Chap 7 v 19: For the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh to god

head 1 the imperfection of the Low see 1 im-
 2 3 perfect prest 2 imperfect Sacrifeyes 3
 4 imperfect worshope 4 imperfect Saint

head 2 the perfect gospel see 1 a perfect prest
 2 3 2 perfect Sacrefyes 3 perfect worshope
 4 4 perfect Santes

head 3 such draw ner to god see 1 in faith 2
 3 4 5 hope 3 ashorence 4 are axcepted 5 re-
 6 7 ceved 6 admeted 7 shall be Cround for
 hever & hever more

Isaiah Chap 14 v 14 & 15 & 16: But zion said the Lord hath forgoten me &c

head 1 we conseder zion see 1 the setey of daved
 2 3 2 jerusalem 3 the Enabentants of jerusalam
 [the

4 4 the hambel worshopers of god in jerusalem & in judeay

head 2 the compleant of zion the Lord hath
 1 2 forsaken me 1 in my distress in body 2
 3 4 5 6 mind 3 famly 4 sitey 5 nation 6 Chirch
 7 7 my god hath forgoten me hath no re-
 8 gard to words me 8 nor takes no nolage
 9 of me 9 his mersey is clen gon for
 hever

head 3 gods anser see 1 Can a woman forget her
 2 sucking child 2 that she should not have
 3 compaishon on the son 3 the only son of
 4 her womb 4 yea theay may for get

head 4 gods promes see 1 yet will I not forget
 2 3 4 the in theay bodey 2 mind 3 famly 4
 5 6 7 setey 5 Chirch 6 nachon 7 behold I have
 graven thee upon the palms of my hands
 —an a lushon to the jous, that wrote
 setenences hor parts of the Law on
 parchments and put them on ther hands,
 that they might not forget the same so
 god in graves the names of the Saints
 upon his ands that cannot be defast nor
 Erasetd, as in stone hor marbel, o then

[take

take comfort and luke to god and be
hapey

*The Song of Solomon Chap 2 v 15: Thake us the
foxes the lettle foxes that spoil the vines*

head 1 1 the vines are the Children of god and
2 3 2 in the vineyard of god and 3 theay are
4 5 Choise and perichbel trees & 4 weack 5
6 tender 6 liabel to bee hort & spoild

head 2 the Lettle foxes that spoil the vines are 1
2 3 4 5 pride 2 Anger 3 rath 4 males 5 revenge
6 —and like wise self indulgence 6 as in-
7 temperence in Eating and drinking 7
8 Aperal 8 Slepe hor idleness

head 3 take thease lettle foxes that spoile the
1 2 vines drive hor keel them 1 pride 2
3 4 5 6 Anger 3 males 4 rage 5 revenge 6 in-
temprence in Eat & Sle & dres & Drink-
ing—drive hor kell them

*St John Chap 9 v 4: I must work the works of
him that sent me wile it is day for the night
cometh when no man can work*

head 1 what is ment by the day see 1 gospel
[day]

2 3 day and 2 day of grace and 3 day of Life

head 2 work see 1 petey to wards god 2 conse-
3 4 5 deration 3 repentences 4 fath 5 holenes
6 6 to do what he hath commanded ous,
7 & work of Justes & mercey to men 7 be
just, do as you would have hothers to do
to you in trade in judging betwext man
8 & man 8 maney do good to the bodeys
& Soules of men

head 3 the night Cometh when no man can
1 2 work see 1 the gospel remouved 2 the
3 day of grace afer 3 the Life of man
4 hended 4 man goes in to deth & Eter-
netey & then no working, the hend

*Romans Chap 13 v 11: And that knowing the time
that know it is high time to awacke out of sleep*

head 1 and first Explane the Sleep here spoken
1 2 of & 1 Nateral Rest—and 2 Moreal Rest
3 and that is Death. but 3 a Speritaул
агане Sleep and that is the State of sin—see
1 it may be Coled Sleep, being in the
[night

- 2 Night of Darkness & Egrence &c 2 insensabel of Danger tho he is in the
 3 meedst of it—3 Sleep for he knows not wat he is, nor ware he is, nor the Dangers he is Exposd unto
-

head 2 I ham to show what it is to awacke out
 1 of Sleep and see 1 to hopen the Eyes
 2 and 2 to mauve, and shake him self &
 3 arise and 3 to Leave is Beed of Sin &
 Put of is night Clothes and to Put on
 4 5 is Day Clothes &c 4 justefacetion 5
 6 Sencetefation 6 Put on Christ

head 3 I ham to Conseder the argment made
 1 youse of—and see 1 it is a gospel time
 2 3 and 2 it is a conveantent time and 3 it
 4 is an accepeted time and 4 it is a needfull time and 5 it is high time to awacke
 out of sleep—seeing so mouch hath been
 6 spent in sleep all redy—and 6 the danger all are in wile theay are a
 7 sleep, and do not awack & 7 Dredfull will he the Consequince & that for hever to theam that do not awack

2 Kings Chap 2 v 14 : Where is the Lord God of Elijah

head 1 this Subject Presentes it self it two Pointes of vew, first by way of enqueriy
2 by way of invocation as such I meane

- 1 a Lettle to Conseder it—& see 1 by way of enquiry wheare is the Lord god of Elijah—1 in heaven ware he displayes is glorous Pouer, wesdom, buteys & goodness to the unspeakeaby Delighted and
 - 2 transported inhabetents &c 2 in hell Executing the fearsness of his wrath upon the rebellious & meserable sufferers
 - 3 and 3 on Earth, Controuling the wicked taking Doun one, & Puting oup another
 - 4 and 4 in the Desplay of is marcey Love
 - 5 & Pour and 5 he is Every ware Present —he felleth all things with unbounded space
-

- head 2 by way of invocation see 1 ho Lord god of Elijah—maneyfest they Presence to
- 2 me they servent—2 Let me feel they
 - 3 4 Pour—3 Let me here they voice—4 Lett
 - 5 me tast they love—5 Let they Presence

{bee

bee weth me in all Plases and on all
 6 ocashons—6 Devide the waters, and bare
 7 me up a bove them 7 Conduct me
 . throw the fire, and sufer it not to harme
 8 9 10 me—8 ho! Convence 9 Convert 10 Es-
 11 tablesh & Buld oupe they Peapel 11
 12 save the Church in the weldreness 12
 Leed me, & theyne to heaven

Colossians Chap 1 v 21: And you that ware sometimes alienated, and enemies in your mind by weeked workes yet now hath he reconciled

head 1 see 1 theay ware Alieanated—that is gon
 2 3 astray 2 sind aganest him 3 fled from
 4 5 him 4 at Enmetey with im 5 Desregard-
 6 less of, and Disabeying him 6 no love
 . for him

head 2 henemeys by wecked works—see 1 wecked
 2 3 thotes 2 wecked word 3 and wecked
 4 5 ackshons and 4 breaking the Sabath 5
 6 7 and uncleneness 6 Idoletery & 7 Cheat-
 ing and defroding, and all the other
 Evels that folon man is giltey of, ur
 Liobel to fole into

[head 3]

head 3 but know Reconsiled—see 1 we conseder
the Parteys at vareyance, namly god &
2 Adam 2 Adam desobeyes gods com-
3 4 mands—3 Runes from him, 4 god is
angrey with Adam & becomes is Adver-
5 sery & Drives him out of Paradise 5 all
in Old Adam is at Enmety with & a
6 ganest god 6 god is angrey with the
wecked Every day

head 4 Conseder we the Breach made betwen
god the ofended & man the offender—see
1 2 1 it is an old breach 2 a great breach so
that all the Angels in Heaven cannot
3 make it oupe, and 3 it is such a breach
as Layes the soule ob noxious to gods
4 ferfull Curs 4 such a breach as makes
the Creators at Enmety one aganest
a nother & man is in danger of beeing
5 devoured by them 5 such a breach as
sets man a ganest himself, is concencesis,
is Enemey & accouses him & condemes
6 him 6 such a breach, that unless made
upe, will cause an eternal seperration
from god Depart ye C. I. T. h. L. f. P. f.
T. D. & I. A.

head 5 but know Reconsiled by Christ, by is
 1 Deth see 1 it is a glorous Reconseleation
 if we conseder the meanes & manner
 how it was brought about and by whome
 2 it was Accomplished—see 2 god the
 father was in Christ reconciling the world
 unto him Self not imputing there tres-
 2 pesis 2 Christ touke our nater upon him
 self and sufered the just for the unjust
 that he might reconsile and bring us to
 3 god 3 the Sperit makes it known to us
 4 5 4 hit is a free Reconseleation 5 it is a
 6 7 mestereyous one 6 it is a serton one 7 it
 8 9 is anonorobel one 8 it is anabiding one 9
 it is a glorious one, for god Comes in to
 the sener by is sperit & the sener comes
 10 in to god by faith 10 a manes takes place
 I in you & you in me &c

Acts Chap 4 v 33: And great grace was upon them all

head 1 see 1 wat are we to understand by grace 1
 2 3 4 5 Marcey 2 faver 3 Love 4 Pour 5 Salva-
 tation, Every gos Pel blesing we want to
 make us hapey her & for hever

[head 2

head 2 secndly whey Cold great grace—see 1
it comes from the hand of a great God.
2 2 throw the Great sufrings of a great
3 Savour—3 Convade to, and wrought in
4 the Soule by a great Sperit, 4 Delevers
from the Pour of a great Advesery the
5 Devel 5 Causes a greate Change in the
6 Soule of man 6 Qualfeyed the Apostals
7 for a great work 7 Saves from great
8 Evels 8 from Great Puneshments, namly
9 from Enatural Hell 9 prepares the Soule
for great Glory yea Eneternal wight of
10 Glory 10 ho ; that great Grace may rest
upon you all for hever more Amen

*Matt Chap 16 v 18: and on this rock I Will build
my church and the gates of Hell shall not Pervall
against it*

head 1 christ hath a Church—I may show what
1 is ment there by—see 1 not nomel Per-
fesers ur hout side Cote worshopers but
2 2 Spiretul worshopers and inword Pe-
3 sesers of vitel religen, 3 such as are
4 Pershed by Blud devine, 5 Senctefieyed
[and

5 and set apart for god, 5 Maryed to Christ
 6 7 8 6 holey in Conversation 7 in Walk 8 in .
 9 10 Practices 9 in dicplin 10 in doctrin
 11 11 Complest in Christ without spot ur
 rinckel or aney such thing

head 2 this Church is bult—I will Build my
 1 Church on a Rock—see 1 Christ is Com-
 pard to & Cold a Rock, for a Rock is a
 2 ferm Emouveobel thing, so is Christ 2 fit
 for a foundachion, so Christ beold I Lay
 in Sion for a foundachion a Stone &c
 3 4 3 Christ is a tryed Rock 4 a shoer Rock
 4 6 5 a rich Rock 6 a feeding & fatning
 7 8 Rock 7 a Plesent Rock 8 he yelds honey
 & oil & Swet & Plesent water & hevery
 good

head 3 the Gates of Hell shall not Perveale
 1 aganest it—see 1 Gates and Woles ware
 the strength of Citeys & Corts of judes-
 2 ters ware by ur on them 2 the Devel &
 3 all is hemeserys shall not Perveale 3 ho ;
 no Wile the Belever rests on is Rock he
 shall concer

Genesis Chap 49 v 10: and unto him shall the gathering of the peapel bee

head 1 the Peapel that are to Bee gathred, what
 1 2 3 are theay—see 1 Plind 2 Egrent 3 for-
 4 5 getfull of god 4 Puletyed 5 rebleious &
 6 7 desebeadent 6 a catred Peapel, Ladend
 8 with Enequitey 8 a wecked meserabel
 9 Poor & Blind & naked 9 a peapel in the
 10 reagon & Shadow of death 10 apapel as
 fore as hell from heaven

head 2 who are the gatheres—see 1 god for he
 will make them willing in the day of is
 Pour, all things shall be gathered to
 2 gether in one in Christ 2 Christ, he is
 Com to seek and save that which is Lost
 3 3 Spiret he shall Convence the world of
 sin of rightousness & of judgment &c
 4 and 4 the Menesters ur Preachers of
 gods word, go in to the highy wayes &
 Eges & Stretes & Lanes of the Sitey &
 5 Com pel them to Com in, 5 there is a
 6 7 gathring Storm 6 a gathring Wind 7 a
 8 gathring sun 8 a gathring day—vis gospel
 Day, Day of grace, Day of Life

Head 3

head 3 from whence are they gathred namly
from the faor quarters ur from the faor

- 1 Elements see 1 from the Earth, men are
sade to bee Earthely &c, ho Earth Earth
Earth heare the word of the Lord &c
 - 2 &c, 2 from the Are, men are onder the
Prence & Pour of the are, and are Buld-
ing Castles in the Are, full of Arey
 - 3 fireeys & flites &c, 3 Water, men shall
Bee converced on the Water & brought
to god, gods menesters are fishers of
men and shall Catch men, shall be found
in the Waters of grefe & trubel & sorow
 - 4 &c &c, 4 out of the fire, men are in the
medst of the flames of detsen & fire
tryels & Persecutions siners made them
selves fire Brands but shall be Pluct out
of the fire
-

head 4 to Whome shall theay be gathred see

- 1 1 the Shilow, Christ Which is rest and
- 2 3 Peace 2 doves to the Winders 3 as sheep
- 4 by the Shiperd 4 as Chickens onder the
- 5 Wings of the hen 5 as Stones to the
- 6 Bilding 6 as Shipes to the harbour,

[7 to

7 8 9 7 to is faith 8 to is righteousness 9 to is
10 Bounty 10 to heaven and glorey

Isaiah Chap 27 v 13: and it shall come to pass in that Day, that the great trumpet shall be blown, and theay that ware readey to perish in the Land of Assyria, and the outcasts in the Land of Egypt, and shall worship the Lord in the holey munt at Jerusalem

- head 1 this Chapter sets forth the hapey state of the Church in the Last times, together with its fullness under the care and perfection ounder the Lord, how both juse & jentiles shall be Brought in to the in-
 1 joyment of gods Love see 1 Conseder wat we are to understand by the great trumpet, which hath areferance to the trumpets, Moses was commanded by the most high to make for the Prests, it is the Gospel of Christ, 2 theay were all of
 3 a pece, so is the Gospel of Christ, 3 ware only to Be blown by the Prists, so the Gospel trump is only to bee blown by them that are Cold by the Eternel god to Preach the Everlasting gospel,
 4 4 theay that blow the trumpet must bee

[men]

men of Wisdom to know when to sound
& how to sound an alarme, a cole, a
5 march, a Batel, &c 5 must be men of
stringht, strong in the Lord & in the pour
6 of is might 6 men of Curige and fortude,
7 not fearing the facises of men 7 the
trumpet must be Bloune musickely &
molodousley much of Christ & devine
things to Charme the Letening throng
8 & dro to god 8 the youse of the trumpet
was to Cole the Peapel to gether, so is
the gospel for to Cole and invite ment to
9 Com to Christ, 9 it is Cold a great
10 trumpet, becouse of its other god, 10
becouse of its Preclaming great Love to
11 men, 11 becos of its Perdusing greate
wesdom, they shall all bee toe of god,
12 12 a greate trumpet becos of its Pre-
claming great Blesings, such as for giv-
ness & Peace & Rightousness & ashou-
13 rence for never more 13 great trumpet
because it Perdusises great Efects hopens
the Eyes of the Blind, Eales the sick,
gives Soundnes to the Lame &c &c

head 2 this trumpet shall be Blown in spite of
[all]

all opeshon, from Saton & is Servents

- 1 see 1 it was blown by the Profets when theay Profeseyed of & declarde of is Coming and the blessing arising from &
 - 2 throw him and 2 by Christ him Self, I must Preach the kingdom of god to other Seteys all so for there fore ham I
 - 3 sent 3 by the apostels theay all blew the trumpet, and proclamde the joyfull newse of Life & Salvation to a Perishing world
 - 4 4 it was, & is, & shall, be Blown, by all is servents and that succesfuley, 5 men shall here & feer & tern to the Lord
-

head 3 the Blessed effects—theay Shall com that ware redey to Perish, man kind are in a Pereshing condishon but by the Blowing

- 1 of the Gospel trumpet theay shall 1 be
- 2 warnd of there danger 2 com onder a
- 3 4 sence of there guilt 3 mesery 4 reched-
- 5 6 ness 5 and Poverty & want, 6 shall com for Peace & Pardon & for all theay want Com to Christs fullness & Drive all ther
- 7 wants a way, 7 Shall worshop on gods
- 8 monton, joyen is Church & Peapl 8 at Last bee gatherd home to the moont of

(god

god a bove, and with all the redeamd of
the Land Shall Shout is Preses for hever
more

- head 4 inference—see 1 What Reched & meserabel Hell deserving seners are all the
 - 2 Suns & Doters of Adam 2 What a marcey the trumpet sunds with anviting voice ho; ye des Paring seners Com &
 - 3 trust upon the Lord 3 What Cause of thenkfullness to god and the Lamb for such despleays, of marcey, Love and
 - 4 Pour, 4 how meserabel & deplorabel well bee the Condeshon of all them that will not habeay the Sund of the trumpet, altho hit gives a Serton and destanct
 - 5 sund 5 hell will bee ther Porshon for hever
-

Luke Chap 3 v 7: Who hath warned you to flee from the wrath to come

- head 1 what is ment by the wrath to come 1 no Doubt the Baptest had an Eye to the temperal calamities which ware coming
- 2 upon the jewsh nation &c but 2 more [Perteclerly

Perteclerly the termments of the ungodley in a futer state, of which the

- 3 rath to com 3 in som respects may be
- 4 coled fire, unquenchabel fire, and 4 the
- 5 vengence of eternal fire, and 5 a lake
- 6 burning with fire and Brimstone and 6
- 7 may be cold eter darkness, and 7 Chand
- Doun in Darkness and Blackness of
- 8 Darkness fer hever & 8 Cold the Secend
- 9 Death & hell, and 9 wrath to Com

-
- head 2 ho are in danger of the wrath to come
 - 1 see 1 open seners such as cary the mark
 - 2 of the Beast in there forehead 2 worldly
 - 3 4 minded men, 3 desebedent men, 4 carles
 - Perfesers, such as have a forme of god-
 - 5 leness but deney the Pour there of, 5
 - 6 Plesher takers and 6 impenetent seners,
 - 7 8 9 7 unbelevers and 8 hypocrites, and 9
 - 10 Pherises, and 10 frutles Perfesers, and
 - 11 12 11 Backsliders and 12 all that are in ther
 - natural state
-

- head 3 explane & inforse the warning and 1 flee
- from all your sins—from all your sinfull
- Companyens & Practeses & Persuetes

2 2 flee from your selves, all that you ware
 3 or are, and 3 all that you have done ur
 are Doing, & can do, in point of meret,
 4 flee to Jesus Christ as your atonment &
 refuge & fortres & instructer & strength
 5 & interseder, 5 Compleat Savoer—your
 safgard, & all in all

head 4 inforse the warning—see 1 this wrath is
 2 3 great and 2 it is Sertan and 3 it may be
 4 Sudon and unexpected and 4 it will bee
 Eternel, no End of the wrath to Com—
 5 ho ; no never, and 5 this is the End for
 which he Spares you, that you may flee
 to him & Escape the wrath to come and
 6 6 you must be delevered in this Life.ur
 7 never, 7 by delay you are increasing the
 8 wrath to Come and 8 making your es-
 cape in time you will be delevered from
 9 all your feers & Doupts, and 9 if you do
 not flee from the wrath to Come, you
 will feel it com upon you to your Eternel
 10 undoing, but 10 hif you will take the
 warning and escape ho what joy and
 comfort you will feel for never more god
 grant you may for Christ Sake amen

Acts Chap 3 v 19: Repent ye theare fore and be converted that your sins may be bloted out when the times of refreshins shall come from the Prest of the Lord

- head 1 the Exhortation St Peter gave the unbliving
Jues was to repent—wat is rèpentencence
- 1 see 1 a holey regret, ur godley sorow,
for having broke the Low of god and
 - 2 run counter to is will and 2 for saving
grace which is rought in the hart of man
by the Spirit of god, were by he is made
to see & fell is sin, and is grevd & hom-
bled be for god, Mat C 3 v 2, 8, Acts C
 - 3 3 v 19, 2 Cor C 7 v 10, and 3 repentence
is aboring of our selves &c Job C 42 v 6,
 - 4 and 4 Jesus Preached repentence Mark
 - 5 C 1 v 15, and 5 unles men repent theay
 - 6 will Perish, Luke C 13 v 3, and 6 men
are com manded to repent of ther wicked-
ness, Acts C 8 v 22, and 7 all men are
commanded hevery ware to repent, Acts
 - 8 C 17 v 30, and 8 men are coled upon to
do it spedely and Earnestly ur zesley,
 - 9 Rev C 3 v 19, and 9 all men are com-
manded hevery ware to repent & Christ
is Exalted to give repintence &c and god

Chath

hath grANTED repENTENCE to the JENTILES
 10 ACTS C 5 v 34, ACTS C 11 v 18, 10 AND
 THEAY REPENTED at the PREACHING of JONA
 AND SEE LUKE C 11 v 32, WHEN A MAN
 REPENTS HIS HART IS BROKEN from SIN and
 FOR SIN, HE ABERS IT and LOTHES IT & FLIES
 FROM IT AS FROM THE FACE of A SERPENT, HE
 IS FILD WITH SHAME & IS FULL OF SOROW &
 GREFE & SORE OPRESHON

head 2 THE HEND of Peters ExERTATION to repEN-
 TANCE was THAT THEAY MIGHT BE converted
 & HAVE THERE SINS BlOTED OUT, SEE WAT
 1 CONVERSHPN IS AND 1 IT IS THE TERNING UR
 TOTEL CHANGING of A SINER from IS SINS to
 2 GOD, PSALM 51, AND 2 GOD IS THE ATER
 OF THIS CHANGE JER C 31, AND 3 THER
 CONVERSHPN IS NOT AN EXTERNEL THING
 4 alone, like the FARISES & NENEVITS 4 NITHER
 IS A DOCTRENAL ONE, FROM FALS NOSHENS
 BEFORE IMBYBED, TO TRU CriPTREL ONES such
 WARE SUM OF OLD, THEAY HAD A FORME OF
 GODLENESSE BUT DENYED THE POUR THERE OF,
 5 FROM SUCH TERN AWAY, 5 NITHER IS IT ADOPT-
 ING THAT RUDUR FORM, UR BEING JOYND WITH
 6 THAT SECT, UR BODEY UR PEAPEL, BUT 6 IT IS

[internel]

internal & reale change of soule, the hart
 7 being ternd to god 7 the thotes of the
 8 hart and 8 the desires of the hart and 9
 10 11 the afections and 10 the mind and 11 the
 Will, for he, god, works both to will &
 12 to do is is good Plesher, and 12 conver-
 shon Lyes in a man being ternd from
 13 darkness to Light Acts C 26 v 18, and 13
 from the Pour of Satan unto the Living
 14 god and 14 convershon imployes being
 ternd from Idels to serve the Living god
 not merely from Idels of wood and stone
 &c, but from the Idels of a mans houne
 hart, is Lusts and curruption and I wat
 have I to do ane more with Idles, and
 15 15 from there oune rightousness to the
 . 16 rightousness of Christ and 16 in a word
 it implys a man terning actively under
 the devine influencenes of the Spirit and
 grace of god Isi C 10 v 21, Acts C 11
 v 21, 2 Cor C 3 v 16

head 3 the causes of convershon—see 1 the
 2 efficient cause is not man but god, 2 nither
 is it merely the will of man, but god that
 showeth marcey, Rom C 9 v 16, John

[C 1]

- 3 C 1 v 13, 3 god is the other and efficient
- 4 Cose of convershon and 4 the muiving
and impulsef cause of convershon is the
Love, grace and marcey and favour and
- 5 good will of god 5 the instrementel couse
of convershon is the ur faith in
the word, somtimes god

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